The Educational Conquest of the Far East

By Robert E. Lewis, M.A.

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The Educational Conquest of the Far East

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By
ROBERT E. LEWIS, M.A.

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To
My Mother

Introductions

I HAVE read with very great interest what Mr. Lewis has written. His aim is to present a complete survey of State education in Japan; and in my judgment he has accomplished his purpose admirably.

Mr. Lewis has not only consulted all government reports and publications as well as numerous works bearing on the subject, but he has also spent several months in the country, visiting its principal seats of learning and holding interviews with both prominent educators and students. And the result is a most clear, concise and comprehensive account of the subject. So far as I am aware there is no other work in the English language that gives such a thorough and lucid statement of what has been done and is being done by the State for the development and elevation of the people.

I most earnestly recommend the book to the thoughtful attention of the reader, firmly believing that he will be amply rewarded by a careful perusal of it.

KOJINOSUKE IBUKA.

Meiji Gakuin, Tokio.

IT would seem that a subject so important in a country so much written about would have attracted the attention of many men. It is all

the more surprising, therefore, to note the comparative silence of such exhaustive writers as Drs. Griffis and Rein. No one, so far as I know, has given to the public so critical and comprehensive a statement of the subject as has Mr. Lewis in this monograph. Numbers of able men have given their strength to the working out of the problems of modern education in Japan. The silent and steady growth of the system has been reflected from time to time in the press, in public lectures and in the discussions of Parliament. But nowhere, I believe, will the results be found so carefully collected and so fully elaborated as in Mr. Lewis's work. He has placed many a resident in Japan under obligations to him for his painstaking investigations, and his work is to be recommended to any person desirous of making a thorough study of the actual condition of affairs in Japan at the present time.

It is to be hoped that the present volume may be followed by another from Mr. Lewis treating of the private schools of Japan and dealing with the problems of Christian education.

R. S. Miller.

United States Legation, Tokio.

It has long been evident to intelligent observers that a crisis in the affairs of the most ancient and the most numerous people on the globe was approaching. The events at the close of the nineteenth and the opening of the twentieth centuries make it plain that it has actually arrived. The

civilized world is confronted with the most stupendous and the most difficult problem which it has ever faced. We have in a sense the whole Chinese people upon our hands, with problems the complexity of which appears greater as they are considered longer. It is evident that nothing but intellectual and moral forces will avail to change in any material degree the modes of thought, and especially the mode of life of those who have been nourished in a venerable and profoundly influential Confucianism. It is not enough to point out its defects; we must so present what we have to offer that this unwelcome task shall accomplish itself. The magnitude of the undertaking will be better appreciated by those who have studied the interesting presentation of it by Mr. Lewis, whose opinions are in the line of the best thought of the soundest thinkers on the subject. It is greatly to be hoped that his book will have not only a wide reading, especially by the students and young people of English-speaking lands, but that it may lead some of them to wish to invest their life influence where it may be potentially efficient, possibly on a great scale and for long periods of time. The Occident is now most literally the Neighbor of the Far East. Whether we will or not, we are compelled to take account of its heredities, its education, and its present conditions.

According to a Chinese proverb "He who knows himself and also knows his opponent, in

a thousand contests will win a thousand victories." It is the object of this book to put the reader in a position thus to become a future adjutant in the great intellectual and moral struggle for supremacy between the East and the West, which seems likely to fill so large a part of the century upon which we have lately entered.

ARTHUR H. SMITH.

P'ang Chuang, Shantung.

Preface

IN these pages a conscientious attempt is made to exhibit the growth and present status of education in the Far East, and to draw attention to its problems and possibilities. The educational conquest described began about the middle of the nineteenth century, and is as yet far from completed. The methods of campaign employed by the West against the East may be briefly described as conquest by arms, by machines, by church and by school. It is with the conquest of ideas, of mind over mind that we have to do. The chief sources of information have been personal investigations at the leading Japanese seats of learning, visitation of the fifty high schools and colleges in China and interviews with over two hundred government and missionary educators, native and foreign.

At the invitation of the American Minister to Japan the facts contained in a portion of this volume were first prepared for the State Department in Washington, and having been translated into Chinese, are now being circulated for the information of the officials of China.

The time has not yet arrived for an adequate discussion of the problems and forces involved in the educational conquest of the Philippines.

My sincere appreciation is due to Dr. Arthur H. Smith of China, to Mr. Ransford S. Miller of the American Legation, Tokio, and to President K. Ibuka of the Meiji Gakuin, Tokio, for examining the manuscript, and for their most helpful suggestions. My indebtedness is gratefully acknowledged to educators in many parts of Japan and China who have helped me to verify facts and trace out sources.

I have been able in many cases to settle convictions and buttress statements by reference to general works and current literature, and it is hoped that the accompanying bibliography may guide others to an extended reading upon eastern educational subjects. Several Chinese and Japanese publications of the greatest importance have been specially translated for use in the preparation of this volume, but the quotations from the Chinese classics have been taken from the standard renderings of Drs. James Legge, H. A. Giles and E. Faber, while the *North China Daily News* has been freely drawn on for copies of Imperial Edicts. Wade's standard system has been followed in converting Chinese words into English, with the exception of a few geographical and biographical names which have been fixed in other forms by long usage.

R. E. L.

Shanghai, China.

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GOVERNMENT EDUCATION IN JAPAN

"It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, or a family with an ignorant member."—THE EMPEROR OF JAPAN.

I

JAPANESE EDUCATION BEFORE THE MEIJI ERA

THE "Meiji Era," the designation of the reign of the present Emperor of Japan, who was restored to supreme power by the Revolution of 1868, is marked by the seclusion of the Shogun, the world expansion of commerce, the inauguration of a constitutional government, the disestablishment of Buddhism, and the establishment of a national system of education.

Prior to the Meiji Era, and until 1871, Japan was in a state of organized feudalism, and from the beginning of learning in Japan to the present century, there is no evidence that the State interested itself in general education, which was left to private enterprise.

The progress of education in Europe during the Middle Ages was similar in many respects to that of medieval Japan. In the latter case Buddhist temples became the centres of a rude scholasticism. While the rulers despised or forgot the education of the people, Buddhist priests became the school-masters of the nation. They deserve no little credit for seizing this opportunity. The course of instruction was based on the Buddhist Sutras, and yet for many years these men kept the flame of knowledge from

being extinguished. In the temples throughout the country primary schools were conducted for all classes, sometimes in the midst of fierce internecine struggles.

Nor were they content merely to teach. The priests themselves created a literature concerning whose merit scholars may now differ, but which was the best produced in Japan in the sixteenth century. The temples were the repositories of this literature, and the monks its guardians.[1] Before the end of the sixteenth century Buddhism had indelibly stamped itself on the language as well as the literature of Japan. The phraseology of the Japanese people was influenced by the Sutras somewhat as our language has been influenced by the Bible.[2]

Buddhism waned with the advent of the Tokugawa Shogunate. In the beginning of the seventeenth century Confucianism began its silent conquest of the Japanese mind, and retained supremacy until the Shoguns were driven from power in 1868. For three and a half centuries the books of Confucius taught by Buddhist priests controlled the Japanese mind. With that adaptability which Buddhism has ever shown, it shaped itself to Confucian ideas, and became the propagator rather than the opponent of Chinese learning. From the printing of the Chinese Classics in Japan, by the order

[1] Mikado's Empire, pp. 201, 202, 297. Religions of Japan, pp. 313, 314.

[2] Religions of Japan, p. 265.

of Ieyasu, to the inception of Western ideas, Confucian philosophy mixed with superstition has been the one force to be considered in the educational life of the Japanese nation.[1]

Western education took up its fight against a flat, rectangular world, against a stationary plain with a gyrating sun, against alchemy, geomancy, astrology, and mental bondage. Rational history, physics, and philosophy began their conquest. The attempt was not to make men slaves but to compel them to think. Confucius, the Aristotle of Asia, had produced what has been called a "system of ethics or of anthropology."[2] He claims to have been, in his own words, "a transmitter and not a maker." Man, his relationships to the family, to society, to the State, to Heaven, are the subjects concerning which he collates his material and elaborates with marvellous detail his "Princely Man." In the "Great Learning," the relationships and prerogatives of the Princely Man are marked out: the study of things, the completion of knowledge, the veracity of intention, the rectification of the heart, the cultivation of the whole person, the management of the family, the government of the State, and the peace of the whole Empire. Into this iron mould the men of Japan, China and Korea have been cast for centuries, producing inflexible uniformity in thought-processes, and prohibiting originality.

[1] Things Japanese, pp. 93, 124. Mikado's Empire, p. 297.

[2] Systematical Digest of the Doctrines of Confucius, pp. 36, 54–113.

Literature, philosophy, patriotism, sociology were judged by one standard. Originality was disloyalty. The very language bearing these ideas was infused into Japan, "Mispronounced and in sound bearing as much resemblance to Pekingese speech as 'Pennsylvania Dutch' to the language of Berlin."[1]

In the family, as the foundation of society, the sociologist first examines the position of woman. Said the Sage: "It is no undesirable thing for a wife to be stupid, whereas a wise woman is more likely to be a curse in a family than a blessing."[2]

The text-book of morals was Confucian, and polygamy was an integral factor in the system. Contempt is thrown upon "common men who are bound to one wife."[3] The ideal wife is the one who is not jealous of the concubines in her husband's family.[4] The text-book of politics was Confucian. It places the Emperor above all earthly authority. He is the "Son of Heaven." In him centres and from him radiates all power. He therefore cannot recognize the sovereigns of other empires as his equals. Coupled with Shintoism in Japan it was the basis of the proud contempt for foreign nations which often ex-

[1] Religions of Japan, pp. 356, 357. Japanese Education, Gov., p. 10. History of Japan, Adams, Vol. II., pp. 317, 318, 321.

[2] Prolegomana to the Shi Ching, Legge, p. 138.

[3] Confucianism and Taoism, p. 125. Confucianism, Faber, p. 6.

[4] Prolegomana to the Shi Ching, p. 140.

pressed itself in violence and which gave way when it could no longer resist.

As a historian Confucius has been severely dealt with by the critics. "First he had no reverence for truth in history. I may say no reverence for truth, without any modification. He understood well enough that it was the description of events and actions according as they had taken place; but he himself constantly transgressed it in all three ways, which I have indicated. Second, he shrank from looking truth fairly in the face. It was through this attribute of weakness that he so frequently endeavored to hide the truth from himself and others by ignoring it altogether, or by giving an imperfect and misleading account of it. Whenever his prejudices were concerned, he was liable to do this. Third, he had more sympathy with power than with weakness, and would overlook wickedness and oppression in authority rather than resentment and revenge in men who were suffering from them. He could conceive of nothing so worthy of condemnation as to be insubordinate. Hence he was so frequently partial in his judgments on what happened to rulers, and unjust in his estimate of the conduct of their subjects."[1]

In the latter development of the feudal system in Japan, the seats of the great lords, or Daimios, became the centres of Confucian learning. There were two classes of schools for

[1] Prolegomana on the Chun Chiu, Legge, p. 50.

the education of the military, the Hanga-ku, and the Hyoga-ku, and the course of study covered six or seven years.[1] The product of Confucian learning under Daimio patronage was the Samurai, or soldier-scholar class. They gradually supplanted the Buddhist priests as the real leaders of the people. They became the most influential class in Japanese society, and at the present time number more than one-twentieth of the people. From the Samurai have come "nearly all the great warriors, statesmen, scholars, reformers, Christians, thinkers and philanthropists of modern times."[2] The transformation of this most important element from the clannish patriot and double-sworded swash-buckler to the scholar, the legislator, and the merchant is one of the fascinating studies of the modern East. The Samurai today constitute for the most part the governing class.

The growing mind of Japan became restive in its Confucian fetters. Attempts were made to unite the best in Chinese philosophy with the best in Shintoism and Buddhism. The most successful of these attempts was the Yogaku movement; but it collapsed in the civil struggle which raged in Japan when the doors were first opened to foreign nations.

[1] Outline of Modern Education in Japan (Gov.), p. 17. History of Japan, Adams, p. 319, 320, 324. Page 321 gives three classes: the Sho, Chin, and Dai Gakko, *i. e.*, Small, Middle, and Great Schools.

[2] Encyclopedia of Missions, Vol. I., p. 488.

It serves, however, to show the temper of the people towards the old régime and to explain the readiness with which the Japanese afterwards adopted the new system. The Yogaku movement, together with other forces, opened the eyes of the people to the unwarranted seclusion of the Mikado and the unnatural assumption of the Shogun, and illustrates a general development which culminated in the battle of Fushimi in January, 1868. This marks the beginning of the modern era in Japanese history.

II

FORMATIVE FORCES

TO Holland undoubtedly belongs the credit of awakening in Japan a desire for Western learning. From 1630 the Dutch had been allowed to hold a trading post in Nagasaki Bay, where despised by the Government, their rights curtailed, suspected and often maltreated, they were nevertheless secretly sought out by young men, many of whom were willing to risk their lives in the pursuit of knowledge.[1] It was not long before this surreptitious teaching gained a local fame, and "Rangaku," or "Dutch Learning" was reputed to convey an elementary knowledge of mining, engineering, pharmacy, astronomy, and especially of medicine.

So strong did the influence of these Nagasaki merchant-teachers become, and so open was the avowal of the new ideas, that examinations in Western learning were finally instituted by the Japanese in Tokio. The ardor of those who would escape from the bondage of Confucianism is illustrated by Shozan Sakuma who petitioned

[1] Lord Elgin's Mission to China and Japan, Oliphant, p. 30. Intercourse of United States and Japan, Oliphant, p. 309. Matthew Calbraith Perry, Griffis, pp. 424, 425.

COLLEGE OF SCIENCE, TOKIO UNIVERSITY.
ONE OF 50 BUILDINGS MAKING UP THE UNIVERSITY.

his feudal lord, "to establish schools even in the smallest villages, to instruct the people in the principles of morals." For such a daring act this overzealous patriot was assassinated in 1864. It was in the midst of such uncertainties that America appeared and opened the doors of Japan. Various attempts had previously been made by England, France, Russia and America, but these had proved unsuccessful because those countries were unwilling to assume a position of vassalage. The American fleet under Com. M. C. Perry, anchored in Yedo Bay in 1853. Three incidents of Perry's stay indicate the results of his expedition. While the fleet was in the bay the gallant commodore and his men sang that grand old hymn,

> "Before Jehovah's awful throne,
> Ye nations bow with sacred joy."

He demanded an interview with the Shogun, and he brought as one of his gifts a Webster's Dictionary. The treaty which was then made between America and Japan paved the way for Christianity, commerce and education.[1] Perry was followed by Townsend Harris, the first envoy resident in Japan. Mr. Harris, unaided by ship or gun, forced an audience with the Shogun in Yedo, and after weary negotiations carried through a permanent treaty, which was for years

[1] Treaty signed Friday, March 31, 1854. The United States-Japan Expedition, 1856, edited by F. L. Hawkes, LL. D., contains a complete record of the expedition. For text of treaty, e pp. 377–379.

the basis of all diplomatic relations with Japan, both American and European.[1]

Lord Elgin, the British diplomat, arrived in Japan five years after Perry made his historic visit, and called on Mr. Harris in Shi-moda, only to learn that the latter had already consummated his commercial treaty. Mr. Harris showed his good-will by offering to Lord Elgin the services of his confidential secretary and interpreter. On August 28, 1858, the British-Japanese treaty was signed, thirty days after Harris had consummated the second American-Japanese treaty.[2]

The results to education of this American diplomacy were immediately felt. Schools were opened for the study of foreign languages and institutions, and independent academies grew up like mushrooms. When the stern task of solving revolutionary problems was once finished, education began to take organized form. In 1868, at the opening of the Meiji Era, a provisional board was established in Kioto and the court nobles, feudal lords, and public officials were commanded to attend the new schools opened in Tokio. In 1871, the Mombusho, or Department of Education, was established, and the Ministry of State began the quiet revolution-

[1] Townsend Harris' First American Envoy in Japan, Griffis, pp. 140–325. History of Japan, p. 117.

[2] Narrative of the Earl of Elgin's Mission to China and Japan, pp. 344, 345, 355 and 482. August 18, 1858, according to History of Japan, Adams, vol. i, p. 117. Townsend Harris, First American Envoy, p. 321.

ary work upon which the future of Japan so largely depends.

American influence did not cease with the decisive diplomatic success of Perry and Harris. Without the thought of territorial acquisition, the United States impressed one of its greatest institutions upon the Japanese Empire. In 1860, through the influence of Envoy Harris, the first Japanese foreign commissioners visited America, taking passage in the United States warship *Powhatan*. Mr. Shimmi was the head of this mission. The World's Embassy followed in 1872, and numbered among its forty-nine members, Prince Iwakura, and Count, now Marquis, Ito. It called as its Secretary, J. H. Neesima, who was studying in America. One of the most important parts of the report of this embassy related to education. As early as 1866, the first group of Japanese students had gone abroad, and during the next ten years about five hundred more sought training in America at the colleges of the Dutch Reformed Church alone. Over three hundred have entered Rutgers College in New Jersey. In 1887, there were six hundred and eighty-six male and thirteen female Japanese students in America.

The Government sent many men at its own expense to study in foreign lands, the larger number of whom at first went to America. In 1873, there were two hundred and fifty all pursuing their studies under the direction of the Japanese Government. They were all recalled in

1874, and from 1875 to 1890, only about ninety government students were sent abroad, and in 1895, only twelve were officially sent away to be educated.

In 1872, the Government of Japan considered itself ready to launch the new scheme. In promulgating the educational code, the Emperor said:

"All knowledge from that necessary for daily life to that higher knowledge necessary to prepare officers, farmers, mechanics, artisans, physicians, etc., for their respective vocations, is acquired by learning. It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, or a family with an ignorant member. Persons who have hitherto applied themselves to study have always looked to the Government for their expenses. This is an erroneous notion, proceeding from long abuse, and every person should henceforth endeavor to acquire knowledge by his own exertions."

It was no small undertaking to teach an oriental nation by western methods until there should "not be a village with an ignorant family, or a family with an ignorant member." But the magnitude of the task displays more prominently the bold resolution with which the Emperor's ministers have attempted its execution.

III

SOURCES OF THE NEW LEARNING

THE friendly relations between the United States and Japan are nowhere better exhibited than in educational matters. Hon. William A. Seward early defined the basis of this *entente cordiale,* as follows:

"If the tutorship of the United States in Japan is to be successful, it must be based on deeper and broader principles of philanthropy than have hitherto been practiced in the intercourse of nations . . . a philanthropy which shall not be content with sending armies and navies to compel, but which shall send teachers to instruct and establish schools on the American system, where philosophy and morals, as well as religious faith are taught with just regard to their influence in their social and domestic life."[1] This advice seems to have actually shaped the American policy, and largely accounts for the fact that in the formative stage of education in Japan American influence was predominant.

President K. Ibuka of Tokio has said that when Japan reached out after western ideas, she copied her navy from Great Britain, her army

[1] Seward's Travels, p. 93.

from France, her medical science from Germany, and her educational system from America.

Although an extended account of the work of each may not here be given, yet it would be ungrateful to them, and untrue to history, to pass over the names of the Americans who laid educational foundations in Japan. Dr. J. C. Hepburn was the lexicographer who made possible to Englishmen the study of the Japanese language, and whose work stood protected by Imperial Edict. Prof. R. Pumelly surveyed mineral dēposits, and introduced powder and blasting in mining. Prof. Edwin S. Morse founded the Archæological Museum of the Imperial University, and taught Zoology. Prof. T. C. Mendenhall, as professor of experimental Physics, made scientific study of the force of gravity, wave lengths, and other physical phenomena. Mr. B. S. Lyman surveyed oil lands, and charted them for the Government. General Horace Capron introduced American agriculture, and prepared the way for the development of the first fully organized Agricultural College by Wm. S. Clark, LL. D. Musical education was introduced by Luther W. Mason of Boston, and Dr. Leland founded the system of school gymnastics. Miss Linda R. Richards, sometime superintendent of the Boston City Hospital, inaugurated the scientific training of nurses, and Mr. M. M. Scott was the founder of the Normal School system. Dr. David Murray, Secretary of the New York Board of Regents, was for some time the official adviser

of the Japanese Department of education, and founded the educational Museum. The formative influence of America is also seen in the Japanese who were trained in American Universities for educational leadership. Among such men were the President of the Tokio University, the Vice-President of the University, the Dean of the Literature faculty, the Professors of English and Latin, the Professor of Jurisprudence, the Professor of Physics, the Professor of Botany, the founder of the Doshisha, and many others.

An American missionary and a Japanese educated in America were prominent figures in the days of Japan's awakening. Dr. Guido F. Verbeck, a Hollander by birth and early training, finished his education in America, and reached Japan in 1859, nine years before the Restoration. He settled in Nagasaki, gained a reputation as a teacher, and through his co-operation, in 1866, the first Japanese youths were sent to America to study. It was he who proposed the Japanese World's Commission of 1872, and when its personnel was announced he found that about one-half had been his students. In 1869 he came to Tokio, at the call of the government, and began his work as founder of the national educational system, and first president of the Imperial University then, of course, in embryo. Of foreigners the most accomplished Japanese linguist, he became the confidential adviser of New Japan. He translated into Japanese the Code Napoleon, Bluntschli's "Staatsrecht," "Two Thousand Legal

Maxims," the Constitutions of various nations, and many other valuable documents for the guidance of the nation. He trained the foremost men of state, and to him, together with Drs. Brown and Hepburn, more than to any others, New Japan owes a debt of perpetual gratitude.[1]

It was Dr. Verbeck's cosmopolitan training which led him to advise the Government to place the medical colleges of Japan under German leadership.[2] It was through his counsel and co-operation that the French legal code, and legal study, were adopted.

At the time Dr. Verbeck was unfolding his educational plans in Tokio, J. H. Neesima, LL. D., was founding the Doshisha at Kioto, the first Christian college in the Empire. We can scarcely understand the influences that shaped Japanese education if we overlook Neesima, a scholarly Samurai educated at Phillips Andover, Amherst College, and Andover Seminary. In 1871–3, he served the world's embassy as interpreter, on the condition that he should be permitted to teach English and Christianity on his return to Japan. He was brought up a Shintoist, became an Atheist, was converted to Christianity, was graduated with honors, became a clergyman, and returning to Japan, figured as one of its greatest educators and reformers. His work in Japan was pressed into the years from 1874 to 1890. His

[1] *The Yoruzu Choho*, 1898. *The Tokio Times*, 1878. *The Kokum no Tomo*, 1898.

[2] Baron Ishiguro in the Tenchijin; Surgeon-General Ishiguro.

influence was felt throughout the nation, but his special work was the creation of the Doshisha. At his death that institution had five hundred and seventy students, and was equipped with thirteen dormitories, a chapel, library, science hall and gymnasium. He was appreciatad not alone by Christians and Europeans, the Japanese of all classes have not been slow to recognize his strength of character.[1] Drs. Verbeck and Neesima were both men of retiring nature, but both had the faculty of bringing things to pass. Both were sinologues, yet neither was simply a scholastic.

Among the men who have laid the foundation of western education in Japan, Mr. Fukuzawa

[1] Mr. Fukuzawa, a noted educator, writing in the *Contemporary Review* of Japan about Dr. Neesima, said: "Independent men make an independent society. Mr. Neesima, living in a corrupt age, was not corrupted by it. Working earnestly in the cause of education and religion, his purpose was ever single. The body perished, but his name is beyond the reach of oblivion."

President Kato, of the Tokio University, spoke as follows of Mr. Neesima: "I am not a believer in Jesus . . . neither am I a Buddhist. I am a man of no religion. . . . I praise him for that steadfast spirit, so essential in every sphere, of religion, learning, politics, or trade. I believe this spirit is the greatest necessity of this country."

Mr. Takagoshi wrote in a prominent journal: "His fame is the common glory of the nation."

Mr. Tokutomi said, in the *Kokumin no Tomo:* "As a society, we have lost the leader of the cause of moral reformation of Japan."

Quoted in Hardy's Life of Neesima.

can scarcely rank second. His personal influence was longer applied than that of Mr. Neesima, and after the latter's death, Mr. Fukuzawa was the greatest Japanese educator-reformer. Europe rather than America seems to have most strongly influenced him. Declining all official preferment he has held himself free to act and to speak, and Japan has felt the power of his virile mind. He built up an independent college in Tokio with a large faculty and a thousand students. As a writer, his books have had an enormous circulation. His "Promotion of Learning" consisted of seventeen volumes, and the Japanese bought and read 200,000 sets of the complete work. His observations and experiences in Europe when put in type reached a sale of 250,000 copies. He has not been afraid to assault those customs of his land that he has considered unworthy, and although his nature was not four-square, yet he was a great man.

We pass from the sources of the general educational renaissance to note one or two phases of education in Japan. The university system was first on an American plan, but was radically changed by German influence. The present organization of the Imperial Universities finds no complete counterpart in America.

In medical education, the German system has altogether prevailed. In 1870, the Government was memorialized to the effect that foreign physicians and surgeons, and specifically Germans, be invited to teach medicine in Japanese medical

PRES. W. FUKUZAWA.
REFORMER AND FOUNDER OF A COLLEGE OF A THOUSAND STUDENTS.

VISCOUNT MORI.
A FOUNDER OF JAPANESE EDUCATION, AND MINISTER TO THE UNITED STATES.

colleges. The petition was favorably considered, and that same year twelve Japanese medical students were sent to Germany. Early in its history a dozen Germans were prominent in the medical department of the University.[1] Eighteen hundred and eighty was a notable year in Japanese medicine for the first degrees of Doctor of Medicine were then conferred on eighteen students who had finished the German course of study.

Outside the Imperial University were eminent teachers of medicine. Dr. Faulds, a Scottish missionary, founded Tsukiji Hospital, and introduced Lister's system of antiseptic treatment. Dr. J. C. Hepburn, of the Presbyterian Board, began medical work at Yokohama (Kanagawa) in October, 1859, and through his clinical instruction trained many Japanese who have risen to prominence in practice. The Japanese State Hospital was for years in charge of Dr. Simmons as surgeon-in-chief. Drs. Wheeler and Anderson, from 1874 to 1879, laid the foundations of the Naval Hospital, and Dr. Benkema those of the Military Hospital.

At Hakodate, two Russian surgeons gathered medical classes in 1858 and 1859. They were Surgeons Albrecht and Zalisky of the Imperial

[1] Dr. Muller, a Prussian Chief-Staff Surgeon, Dr. Hoffman, a Prussian fleet surgeon, Drs. Wagner, Simmons, Cochins, Helgendorf, Funk, Professor Neiworth, Drs. Doenitz, Wernich, Gierke, Schultze, Lenggaard, Martin, Baelz, Diesse, Schriba, Van Der Heyden, and others.

Navy. When Dr. Stewart Eldridge took up their work in 1872, permanent hospitals were established in the northern island of Yezo of which Hakodate is the chief port. In Osaka, about 1858, a second military medical college was established, and put in charge of Dr. Bowdin, who was succeeded, in 1871, by Dr. Emerens. In 1873, the St. Barnabas Hospital, as it is now known, was opened in Osaka by Dr. Lanning, of the Presbyterian Board. Dr. Vedder, Surgeon in the United States Navy, opened the first hospital in Kobe. Here Dr. J. C. Berry, of the American Board, became director of the new Government Hospital, and in 1873, gained the first permission to dissect human bodies. Dr. Thornicraft was associated with him in his important work. We refer in particular to those in charge of hospitals, as well as Medical Colleges, because the hospital is an essential in medical education. And furthermore, much instruction was given to medical students in hospitals before the system of colleges was perfected.

German influence is again seen in the Pharmacopæia compiled by the Central Sanitary Bureau, which largely follows the German classification, and came out first in the German language. The foreign medical literature relating to Japan finds skilled exponents.[1] There has arisen a school of

[1] The better known include Drs. Wilhelm Ten Rhyne, Kaempfer, Mohnike, Siebold, Hoffman, Wernich, Hilgendorf, Geerts, Simmons, Scheube, Baelz, Anderson, Eldridge, Faulds, Taylor and Berry. P. 385, Whitney, Vol. 12, July No., T. A. S. J

eminent Japanese whose skill in general practice or in specialization is a satisfactory indication of the future place of Western Medicine in Japan.[1]

When the nation decided to go to school it also resolved to study at the feet of those who knew. There was boundless admiration for new truth, and reverence for its exponents. This, however, gave place to over-assurance, and by the time of the China-Japan war in 1894, the native educators had declared their independence of foreign guidance. The foreigners in the department of education and in the colleges under its immediate management numbered only thirty-one.[2] But including the institutions contracted by the Fu (city), Ken (prefecture) and Gun (county) there was a total of two hundred and sixty-eight foreign instructors in Japan. Two hundred and two of them were engaged in what are termed "Miscellaneous Schools," or schools which may make a speciality of English, literature, law or science, but which on other subjects have a deficient curriculum. Under this heading, many mission schools are also grouped.[3] Her army and navy dispensing with their European tutors, had been capably led by Japanese officers, and the nation expected the educational system simi-

[1] Among prominent Japanese Physicians in Tokio have been mentioned Drs. Matsumoto, Ikeda, Hashimoto, Miyake, Sasaki, Sato, Takaki, Totsuka, Shimidzu, Mume, Harada, Kagawa, and Osawa. P. 388, Whitney, Vol. 12, July, T. A. S. J.

[2] See Appendix, Table No. 1.

[3] See Appendix, Tables Nos. 2 and 4.

larly to cut loose from its leading strings. At this time the new education had been largely Japanized. Over 80,000 native professors and teachers were devoting their attention to 4,000,000 pupils in 28,000 different schools.

The pronounced tendency of the Japanese to dispense with foreign assistance is not in harmony with the best educational experience. There are, as permanent factors in the American and English universities and higher schools, large numbers of foreign professors. They are considered a source of strength not of weakness to such institutions. These professors are not dismissed as soon as local talent is reported to be ready to fill their posts. Such a sympathetic critic of Japan as the *Japan Mail* feels that "it is impossible not to feel regret that she has never reconciled herself to permanently assimilate the foreigners who enter her employment." After reference to the distinguished teachers who have been retired from the Japanese educational system after a few years of service the editor observes, that "Japan would have been greatly richer could she have retained these men not merely as employees but as life members of her service." From the point of view of infusing new ideas into scientific progress, "it is an unqualified pity that the Japanese have always adopted the policy of using the foreigner merely for such a period as may suffice to equip a native *remplacant*." Of all the distinguished Germans who have aided her in various departments of

government almost none remain, and among the Americans there are now no Verbecks. The *Mail* refers to the superior sagacity of China which seized upon the talented German Jesuit Verbiest and commanded his services during the sway of four successive Emperors. "It is not so in Japan," laments the editor. "It is no longer true of China," is our reply.

IV

THE GENERAL SCHEME

THE strength or weakness of education in Japan will appear in the later chapters, where the common schools, middle schools, high institutions and universities are discussed separately. At present we will treat the system as a whole.

The first educational code was promulgated in 1872, and in 1891, though twenty years had not passed, there were in the Government schools 3,630,000 pupils,—an increase of over 3,000,000 per cent.![1] The most complete works on Japan, such as Dr. Rein of Germany and Dr. Griffis of America have written, make but brief reference to education. Dr. Rein, however, makes this important observation: "Accordingly, of all the innovations made during the Meiji period, those are justly regarded as most important which emanated from the department of education, and had in view a better and more liberal training of the Japanese youth."[2] In 1880, the experienced traveller, Miss I. L. Bird, wrote, in her "Unbeaten Tracks of Japan": "Nothing is more

[1] *Japan Mail*, Jan. 23, 1874; estimated by Ed. Depart., total number of pupils in 1873, four hundred thousand.

[2] Rein's Japan, p. 429.

surprising than the efforts which the Government is making to educate the people."

The national plan of education includes six distinct classes of institutions having somewhat different names from those in use in the United States.

COMPARATIVE NAMES OF INSTITUTIONS.

Japan.	*United States.*
Lower Elementary,	Primary.
Higher Elementary,	Grammar.
Middle,	First two years of High School.
Higher,	Last two years of High School and first two of College.
Colleges of the University,	Professional Colleges.
University Hall,	Postgraduate School in Arts, Law, Medicine, etc.

The Japanese system is more evenly graded and has a continuity in the higher courses which the American lacks, and it presupposes graduate work in the University, as no degree is conferred until men have finished, not the "Higher" institutions, but the colleges of the University; and no Doctor's degree is bestowed until the course in University Hall has been completed.[1]

The Department of Education was established in 1871, as one of the eight ministries of the Imperial Government. It was originally under the care of the following officers: Three Chokumin, nineteen Sonin, four vice-Sonin, seventy-two Hannin, two vice-Hannin, and one hundred and

[1] See Chapter on Universities.

fifteen Yatoi, corresponding to Presidents, Directors, Clerks, etc.

The Department is not taxed with the support of elementary or middle schools, which derive their revenue directly from the Fu, Ken, or Gun. The Department is responsible, however, not only for its own maintenance, but also for the maintenance of all higher government education. Taking as an average year 1896–7, the Department of Education spent over 600,000 yen on the Imperial University, over 60,000 yen on the Higher Normal School, 40,000 yen on the Higher Commercial School, 370,000 yen on the six Higher Schools, and 150,000 yen for Technical Education, aside from that spent on the University for this purpose, and nearly 40,000 yen for directors of Normal Schools.

Including the various other institutions which the Department controls, its total expenditure for 1896 was yen 1,738,092, or about half that amount in gold. The public school expenditure for Fu and Ken in addition, amounted to yen 15,526,101. In 1900 the total educational outlay amounted to between 34,000,000 and 36,000,000 yen.

The Minister of Education, who controls this elaborate system, holds one of the most important portfolios in the gift of the Government. For the purposes of administration his department has seven distinct subdivisions: treasury, public documents, compilation, teachers' licenses, teachers' pensions, reports and records. The

work is very onerous, for it includes the appointment, promotion, dismission, and ranking of public school officials; the proper licensing and classifying of teachers; the examination of books and charts; the composition or compilation of text-books; the adjusting of pensions for teachers, or the families of deceased teachers; questions relating to foreigners in the employ of the department; the location and support of Japanese students in foreign lands; the consideration of petitions sent to the Department; and the relation of all these matters to the public treasury.

The Central Government holds a strong hand on the schools and colleges of Japan. Their general policy is not left to local or provincial enterprise or prejudice. Mushroom institutions cannot grow up in a night and forthwith begin dispensing degrees and post-graduate honors. In steadying the over-enthusiasm of his countrymen, by inspiring legislation of permanent value, and in securing the largest measure of development for the millions of youth under his charge, the Educational Minister shapes the future of his country.

V

GOVERNMENT EDUCATION OF JAPANESE WOMEN

DURING the feudal era of Japanese history, no provision was made by the State for the education of women, which largely explains the subordinate position accorded to them. The position of woman in Japan, during the feudal era, is in strong contrast to that of the age of chivalry in Europe; and Buddhism and Confucianism are rightly charged by Japanese with being the false teachers of the nation.

That interesting Japanese document, "The Great Learning For Women," sets forth authoritatively the former attitude of the nation towards woman's education. It says: "The five worst maladies that affect the female mind are: indocility, discontent, slander, jealousy and silliness. Without doubt, these five maladies affect seven or eight out of every ten women." And then it proceeds to lay down the law that, "Such is the stupidity of her character that it is encumbent on her in every particular to distrust herself, and to obey her husband."[1] Such was the intolerable insolence shown towards the mental development of Japanese women in general up to the

[1] The Great Learning for Women, see Things Japanese, pp. 454–63, and the American Missionary in Japan, p. 176.

time of the Restoration, the middle of the nineteenth century.

General Kuroda, head of what was then the Colonial Department of the Government, advised that a few young women of good families be sent to the United States to be educated. The Emperor approved this plan, and in 1871 they were authorized to go. His Majesty said, in part, "Women, therefore, have had no position socially because it was considered that they were without understanding; but if educated and intelligent, they should have due respect."[1] The head of the nation acknowledged that "it was considered that they [women] were without understanding." Japan thereupon set on foot a great social revolution in giving women an education. A year after the Emperor had granted permission to Japanese young women to study in America, Marquis Ito, a member of the World's Embassy, speaking in San Francisco, said: "By educating our women we hope to insure greater intelligence in future generations. With this end in view, our maidens have already commenced to come to you for their education."[2]

The example of missionary educators in Japan had a powerful influence on the Government, in the days when woman's education was a mooted question. As early as 1867, Mrs. J. C. Hepburn was teaching Japanese girls at Yokohama. In

[1] Intercourse of United States and Japan, pp. 180, 181.

[2] Japanese in America, p. 14.

1870, Mrs. Carrothers began her work in Tokio. Miss Kidder followed Mrs. Hepburn in Yokohama, and the Ferris Seminary was established. When the Kobe Girls' college was planted in 1878, the Japanese gave $1,000 towards the first building. This college has had a remarkable history, and is the foremost Christian college for women in Japan. So much enthusiasm had been aroused by missionary teachers and others that the Empress Haruku came forward as a prominent patroness of higher education for Japanese women.

The interest taken in woman's education continued and so radical was the change of opinion in regard to its advisability, that the Minister of State for Education said, in his official report of 1890: "In short, female education is the source from which general education should be diffused over the whole country;" and at about the same time the Peeresses' School had 364 daughters of the nobility under instruction; the elementary course of study extended over six years, and the middle course for a like period.

We must now note the national effect of the new policy in regard to women. In the elementary school system, the obligation has been equally imposed on boys and girls to attend school. The system was organized in 1872, and governmental education of women began. Within ten years there were 942,000 girls in the common schools, and in the second decade the number reached 1,500,000. This meant

a very great advance, and in itself was encouraging, yet only a beginning had been made.

Of the total number of girls who should have been in school in 1890, but thirty-one per cent. were in attendance; in 1895, the per cent. had risen to forty-four, and in 1896, to forty-seven. But even then it included less than half the girls whose attendance the law required. The difficulty of making the people actually appreciate the value of female education is strikingly shown by the fact that after twenty years of experience, seventy-nine per cent. of the boys of school age were under instruction, but only forty-seven per cent. of the girls.

In the forty-seven normal schools of Japan, the male teachers and students have greatly predominated. In a given year there were 5,600 men, but only 738 women studying to be teachers. The Higher Female Normal School was established by the Government for advanced work. This school is divided into four distinct sections; the Higher Normal School proper, a higher Female School, an Elementary School, and a Kindergarten. The result of this plan is that the students in the advanced normal school get practical training as teachers in the other three schools, simultaneously with their theoretical instruction. The institution enrolls a total of about 2,000 students.

Japanese women were offered the advantages of a broad general education, and higher female schools, somewhat corresponding to American

women's colleges have been established. Between 1885 and 1890, the number of private higher schools for women greatly increased, and after 1890 the private schools greatly decreased, while the government institutions maintained a steady growth. At the end of the first ten years of experimentation there were over 2,500 students in the fourteen higher women's schools, and the number has now increased to over 11,000.[1] In 1890 foreign teachers are reported, but none five years later, Japanese having been substituted for them.

The course of study extends over five years, with twenty-five hours of prescribed work each week, including however such relaxing subjects as household management, singing, and gymnastics. It is interesting to think of hundreds of Japanese girls attacking year by year such a curriculum as is here outlined:

Morals	1 hour a week for	5 years
Japanese Language	4 " " " "	"
English "	6 " " " "	"
Mathematics and Science	3 " " " "	4 years, 2 hours for 1 year
Geography and History	2 " " " "	4 years
Household Management	4 " " " "	3 "
	6 " " " "	1 year
	8 " " " "	1 "
Writing and Drawing	3 " " " "	3 years
	2 " " " "	2 "
Singing	2 " " " "	4 "
	1 " " " "	1 year
Gymnastics	2½ " " " "	5 years

[1] See Appendix, Table No. 3.

Considering the former status of women in Japan the efforts to provide modern education were painstaking and fruitful. But there was still much to be accomplished. The Minister of State for Education wrote, in 1885, "In general, female education was not making satisfactory progress." In 1890, he again called attention to the matter, saying, "If those concerned in educational matters were to direct their efforts to the development of female education, a great and general improvement could be reasonably looked for in a few years." The establishment in 1901 of an independent Women's University marked a great advance not only in the belief in the training of women, but also in the practical efforts of Japanese for Japanese.

Although this education is now, and is to continue, a mighty social force, yet severe criticisms have been made of the methods employed, and their effect on Japanese young women. A condensed statement in the *Japan Mail* seems to sum up the criticisms of the opposition; "Vitiated tastes, loss of refinement of manner, undue forwardness, conceit, unfitness for the duties of married life, and in some cases looseness of morals are alleged to be the fruits of modern training."[1] It is granted that, in every country, the school may fail to make a philosopher of a dunce, or to make a Dorcas of a Deborah; it undoubtedly has "turned" many heads, male as well as female; but judging the school by its

[1] *Japan Mail*, October 10th, 1891.

average product, it does not deserve this sweeping criticism. Western education will inevitably change the social status of women, and with this change will come the overturn of many former customs. Conditions are arising in Japan varying from that which Professor Chamberlain described: "At the present moment, the greatest duchess or marchioness in the land is still her husband's drudge. She fetches and carries for him; bows down humbly in the hall when her lord sallies forth; waits upon him at his meals." [1] There must be a readjustment to a better state of affairs, but not the loss of a single essential element in woman's strength or usefulness to the state, the family, or to herself.

Miss Bacon, who shared the life of the Japanese girls in a prominent school, and who had more than a superficial glance at women's education finds much to praise in the effort now making in Japan.

The objections to the more advanced education of women in Japan have a striking similarity to those formerly insisted on in America and England. The best reply to them is the quiet answer which education, year by year, is itself giving. Criticism prunes the educational tree, but does not cut it down.

[1] Quoted in *American Missionary to Japan*, p. 176.

VI

HIGHER EDUCATION AND MORAL PROBLEMS

IT is argued, in some Western lands, that government education should not be connected in any way with religious teaching; that the propagation of Christian truth is the work of the Church, whose agents and agencies are not controlled by the State.

The leaders of the student Christian organizations have studied the government colleges in Christian lands, and have carried out plans whereby Christianity and education shall not be divorced in the lives of students, though they may be in class rooms. In a non-Christian land, however, State education raises greater moral and religious problems. What is the effect of secular education in Japan on morals, where Buddhism and Confucianism are losing their hold, and where Christianity has not yet gripped the nation? Japanese authorities on this question should be sought in order that there may be no misconception of the real situation.

Mr. Inago Nitobe, in a book published by Johns Hopkins' University, says of the religious affiliations of Japanese who go abroad for advanced studies, "As to religion in any form or with any formula, it has for years been at a dis-

count in Japan. No Japanese, therefore, takes with him to the States any 'strange gods.' Few indeed, except those who become Christians at home come with any definite religious conviction. In America, however, few can long be blind to the existence of a mighty social force in religion."[1] Although Marquis Ito acknowledges that "Japan's chief source of danger," over which he has "long felt great uneasiness," "is in her rising manhood," yet he boldly asserts that he does "not regard Japan's almost universal atheism as a peril to the community," for "science is far above superstition, and what is Buddhism or Christianity but a superstition, and therefore a source of weakness, rather than of strength to a nation."

Prof. Basil Chamberlain, of the Imperial University, is quoted as saying that Buddhism has lost its hold on all but the lower classes. The upper classes give it little serious consideration, thinking it "comes into play only at funeral services."

The Government of Japan has found it necessary to publicly reprimand the Buddhistic system for the immorality of its priesthood. Confucian philosophy, sociology, and statecraft have had a great fall from their former high place. Confucius is a deserted leader, inconspicuous among the many heroes whom Japan has crowned. Even Seido, the historic temple of Confucius in Tokio, has been appropriated for an educational

[1] Intercourse of the United States and Japan, p. 175.

museum. The old religions exercise no moral power over the student class of Japan, and religious teaching is not allowed in the curricula of the new government institutions. How, then, does the Japanese youth succeed in his great battle against the "flesh and the devil"?

Mr. Neesima was asked, in his home at Kioto, what was the greatest impression made on him in England. He replied, "The drunkenness, and the innocent faces of the children."[1] The reply was at once a condemnation of social evils in both lands.

It was also Mr. Neesima's conviction that "In Japan, schools are generally most dangerous places for young men if there be no teaching of Christianity. Materialistic influences are inseparably combined with licentious practice."[2] Every country has its 'besetting sins,' and a scholarly Japanese remarked of his country that "lying and licentiousness" were its chief evils. Count Inoye stated in an interview, that there was no doubt that the morals of the students in Christian colleges in Japan were much better than those of students in government colleges.[3]

The "Soshi" is a product of semi-education and invites an interesting comparison with the student Nihilist of Russia, or Socialist of other lands. The Soshi is a half educated Japanese

[1] Unbeaten Tracks in Japan, vol. 2, p. 235.

[2] Neesima's letter to American Board, quoted by Hardy, p. 271.

[3] An American Missionary in Japan, p. 233.

youth, whose tribe increased after 1885 until at times he has been unpleasantly conspicuous. Believing in the old Confucian principle that men were educated to hold office, and receiving no post himself, nor his fellows, he has gone at large with "bludgeon and knife in hand." He is an adept in politics though having no vote, and often plays the rôle of gallery god at political meetings. He has no right as a tax-payer, but among the working classes he wields a powerful socialistic influence. He is an adept forger, and he commits personal assault upon the great men of state. One who will take the trouble to run through the files of Japanese periodicals will be surprised to see what a dangerous as well as prominent figure the Soshi has occasionally been.[1]

Bishop Evington of Japan stated in London, in 1894, that education pure and simple had not bettered the morals of Japan, and it was the appreciation of this deficiency that led the Emperor in 1890 to issue his Imperial Rescript on Morals in Education. He tried to avoid adopting any system of religious teaching, and at the same time to gather up such moral instruction as he thought should guide the student class of Japan. As the Rescript supplies no power to live the life which it recommends it becomes only a moralization. This document is the basis of all moral

[1] *Japan Mail*, 1891, pp. 33, 57, 61, 88, 180, 181, 303, 470, 541, 572. *Japan Mail*, 1893, pp. 7, 11, 638, 703. *Japan Mail*, 1894, pp. 757, etc., etc. Yankees of the East, vol. 2, pp. 394–5. Things Japanese, p. 128.

teaching in government schools, and is read and reread to the students. After the prologue, which deals with the permanency and glory of the Empire, the Emperor states the source of the educational idea. Then follows instructions to members of families, exhortations as to social duties, studies, moral feelings, and a glowing appeal for patriotism. It closes with a tribute to the ancestors of the Emperor, who have bequeathed such principles of conduct to the nation. The Rescript reads:

"The founder of Our Imperial House, and Our other Imperial Ancestors, laid the foundation of Our Empire on a grand and everlasting basis, and deeply implanted the virtues to be ever cherished.

"The goodness of Our subjects, displayed generation after generation in loyalty and piety, and harmonious cooperation, constitutes the fundamental character of our Country; and from this the principles of education for Our subjects have been derived.

"Do you, Our subjects, be filial to your parents, kind to your brothers, harmonious in your relations as husbands and wives, and faithful to your friends; let your conduct be courteous and frugal, and love others as yourselves, attend to your studies and practice your respective callings, cultivate your intellectual faculties and train your moral feelings, foster the public weal, and promote the interest of society, ever render strict obedience to the Constitution and to all the laws

of Our Empire, display your public spirit and your courage on behalf of Our Country, whenever required, and thereby give Us your support in promoting and maintaining the honor and prosperity of Our Empire which is coeval with the Heavens and the Earth.

"Such conduct on your part will not only be what is fitting in Our good and loyal subjects, but will also suffice to make manifest the customs and manners bequeathed to you by our ancestors.

"These instructions bequeathed to Us by Our Imperial Ancestors, to indicate the course of conduct which We and Our subjects are bound to pursue, have been of unfailing validity in all ages past as in the present, and in all countries whatever.

"Consequently We trust that neither We nor Our subjects shall at any time fail to observe faithfully these sacred principles."

"Given at Our Palace in Tokio this 30th day of the 10th month of the 23d year of Meiji."

It has been pointed out that the Renaissance was incomplete without the Reformation, and the Reformation came. There are indications that in Japan the Western learning which has been adopted will receive its complement and without the compulsory teaching of Christianity. Since the students forsook their "false gods" they have been in a non-religious if not anti-religious state of mind and the forces of immorality have had free access to them. Although we

A GROUP OF CHRISTIAN JAPANESE STUDENTS.
THE LEADERS OF THE STUDENT CHRISTIAN ASSOCIATIONS MEET IN SUMMER FOR A JAPANESE "NORTHFIELD."

would expect to find Christianity weakest in the colleges yet here it is proving to have its strongest hold. The Christian students of the Government and Christian colleges have formed themselves into a national alliance. Nearly all the higher institutions of learning in Japan are represented in this Students' Christian Association. It is managed by a Central Committee, officered by the leading Christian educators, and its interdenominational character makes a strong appeal to the Japanese student. After making a careful examination of the religious status in the higher government colleges, this organization reports that, of Japanese students, one in seventy is a Christian communicant. In comparison with this it should be stated that of the total population of Japan but one in one thousand is a Christian. The percentage of the Government student class who are Christians is, therefore, far higher than that of the people in general. Educated men in the East more easily break away from superstition and more readily accept Christianity than ignorant men. There is a similar status of affairs in America where of the whole male population not more than one man in ten is a communicant. In the colleges and universities of the United States and Canada one man out of every two is a communicant. This statement is based on returns from 356 colleges and universities. In the autumn of 1901, Mr. John R. Mott gave a series of addresses at the Japanese seats of learning and over 1,000 students and professors

publicly accepted Jesus Christ. When taken in all its bearings this was the most remarkable evangelistic campaign among students ever conducted in East or West.

But the evidences are easily found that Christianity has made progress among all classes in the Japanese Empire. A semi-official daily paper in Tokio is owned and edited by Japanese. It is issued six times a week only, there is no Monday issue, for the staff does not work on Sunday. The Imperial Government which has adopted the Christian Calendar, recognizes Sunday as a rest day and all offices are closed. Following this example many Japanese banks and commercial houses decline to do business on Sunday. When Japan set about the reorganization of affairs in Korea, at the close of the China war, two Japanese clergymen were entrusted with the task of preparing the way for modern education in Korea. One who meets prominent Japanese Christians is impressed with their capability. To have produced such men is not a small beginning for the young Church of Christ in Japan. Christianity from the first found its adherents in the strong Samurai class and numbered among the Christians have been a Chief Justice of the Empire, a Speaker of the National House of Representatives, a Minister to Germany, the wife of the Commander-in-Chief of the Army, not to mention others; and Christianity in Japan is not fifty years old.

In 1899–1900, the relationship of religious

teaching to government schools and colleges, as well as to private schools, became a pressing question. The Educational Department issued the following order:

"It being essential from the point of view of educational administration, that general education should be independent of religion, religious instructions must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(signed) "COUNT KABAYAMA,
"Minister of State for Education."

This educational order affected all the higher grade Christian schools, as these were practically the only schools regulated by law which were founded with a distinctly religious purpose. It is considered essential that these schools submit their curricula to the Government, as otherwise their students would be subject to army conscription, or desiring to pursue more advanced studies, would be refused admission to the higher government colleges of the Empire.

The action of the Government therefore seemed directed at Christian schools. Representatives from six of these institutions memorialized the Department of Education to the effect that, (1) it is a conviction of conscience with the friends of Christian schools that "instruction in religion is essential to education, both as a mat-

ter of knowledge, and also as the most effective incentive to right living." (2) The Christian schools were organized especially to give Christian teaching, and as these schools are recognized by law, and as in no other Japanese schools so recognized is there any religious teaching, therefore this educational order was aimed directly at Christianity. (3) That the support of Christian education in Japan is largely received from England and America, and the schools must be closed rather than compromise conscience in order to accede to the Government's position. (4) The remonstrants called the attention of the authorities to the fact that this "petition has its foundation in the religious liberty which is assured in the Constitution of the Empire."

Count Kabayama replied to this, and to other protests, that he recognized the necessity of having moral instruction in the colleges of Japan and he acknowledged that the young men are now on a lower ethical plane than were the young men of the last generation. But the Count was strongly of the opinion that education must not be mixed with religion. The Christian educators also urged that Church and State should be separate, but they argued, that Christian schools are in no way supported by the State, and being privately founded they should be allowed to teach religious subjects as they like, providing their general curricula are satisfactory to the Government.

PRES. K. IBUKA.
HEAD OF MEIJI GAQUIN AND VICE-CHAIRMAN
WORLD'S STUDENT CHRISTIAN FEDERATION.

PRES. Y. HONDA.
HEAD OF AOYAMA COLLEGE, AND CHAIRMAN
OF NATIONAL Y. M. C. A.

In connection with this educational problem, the Vice-Minister of Education, Mr. Okuda, announced a strange interpretation of that clause in the National Constitution which guarantees religious liberty. He held that, though the constitution allows liberty to believe any religion, yet this does not necessarily mean liberty to propagate it! But the Japanese Diet has since passed an act which puts all religions on an equal footing of freedom.

Count Kabayama took an unnecessary and an unwarranted position in this whole matter, and with a change in administration which is an expected circumstance in Japanese official life, the question assumed a satisfactory aspect.

"The power of common schools to redeem the State from social vices and crimes" was ably discussed by the great American educator, Hon. Horace Mann. He believed that education has a direct bearing on national health, for "more than one-half of all the pains and expenditures of sickness, more than one-half of all the cases of premature death—that is of death under the age of seventy years—are the consequence of sheer ignorance—of our own brutish ignorance of the conditions of health and life to which our bodies have been subject by their Maker." He not only believed that "worldly prosperity" depends upon education, for "an ignorant people not only is but must be a poor people," but that the "renovation of society" is a concomitant. The State has a sacred obligation to teach "the

principles of piety, justice, and a sacred regard for truth, love to country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance" and this must be done without turning her classic halls into "proselytizing institutions." Japan must impress her people by positive, zealous, moral teaching, with the principles of high living, of true manhood, with reverence for truth and for purity. The Government will not be taken seriously in teaching morals if Prime Ministers or other officials dear to the popular heart, are examples of personal immorality. Reverence for the Emperor will instill patriotism, and reverence for forefathers will quicken filial piety, but morality, probity and truthfulness are not as a rule self-generated nor greatly promoted by hero worship.

VII

ELEMENTARY EDUCATION

THE little red schoolhouse conveys memories and stands for a type of vigorous elementals to the American mind. No shade of paint or type of building has become thus characteristic of the Japanese Gakko, but everywhere the vizored cap designates and classifies a new type of youth.

Elementary schools of two grades, ordinary and higher, are "designed to give children the rudiments of moral education, and of education especially adapted to make of them good members of the community, together with such general knowledge and skill as are necessary for practical life, due attention being paid to their physical development."[1] The course of study in the ordinary grade must cover three years, and may cover four, while in the higher department of the common schools, the course varies from two to four years in length. The schools are supported by the cities, towns or villages, or by several villages in conjunction. Private individuals may establish schools from their own means, and, as an example, in 1896, there were 539

[1] Government Report, 1896, p. 28.

such schools, as against 26,294 supported by the public. Elementary agriculture has been introduced as a study for boys, and sewing and needlework are taught the girls in over 4,000 elementary schools.

The school age is a period of eight years, from the sixth to the fourteenth year of the child's life. Each city, town and village appoints its own school directors and inspectors. The system was first upon the American basis, but was remodelled in 1886, and again in 1890.

One of the first tests to put to a national common school system is its relation to the school population. In 1885, 50.50 per cent. of the school population were under instruction; in 1895, 61.24 per cent.; and in 1900, more than 81 per cent. This effective school system raised the per centage of youth under instruction from 50 to 80 in fifteen years.[1] The present numerical status compared favorably with that in the United States.[2] The quality of the instruction in the two lands, it need scarcely be said, was not comparable.

There is a compulsory educational law in Ja-

[1] See Chart No. IV. See Appendix, Table No. 5.

[2] Comparative figures may be given for the United States.

In 1870	per cent.	under	instruction	was 61.45
1879	"	"	"	" 65.50
1889	"	"	"	" 68.61
1892	"	"	"	" 69.10
1897	"	"	"	" 69.50
1900	"	"	"	" 68.93

pan, and school committees, with parents and guardians, are required to enforce attendance except in certain cases of sickness and poverty. Of those who did not attend the prescribed course in 1896, over 500,000 were excused from attending, 1,500,000 were prevented by poverty, and more than 1,000,000 by sickness and other causes. Over 3,000,000 children were thus accounted for as not in school. Nearly half of those who were out of school, though of school age, were deterred by poverty. Japanese parents are more likely to keep the girls than the boys from school privileges, in case both cannot well be spared from home duties. This is strikingly shown by the fact that to poverty and sickness the responsibility is laid for the absence from school privileges of 31.46 per cent. more girls than boys, in proportion to their number.

An important element in the success or failure of a national scheme of education is the attitude of the public towards the system, which is especially true where a central government imposes a foreign régime on its own people. This Oriental nation has demonstrated its faith in the new education in no more significant manner than in voluntary contributions of money.

In 1880, Miss I. L. Bird wrote that, during the preceding five years, the voluntary contributions of the Japanese people towards popular education amounted to £1,700,000. For 1896 these gifts reached 750,000 yen, and their continuance year by year shows that the popular heart is in

sympathy with the educational enterprise. The free gifts of money were in addition to the taxes for the same purpose. Besides money, in a single year, the people contributed for educational purposes 30,638 tsubo of land, 14,023 copies of books, and 15,707 pieces of apparatus.

It is interesting to note the practical working of tuition fees. The fixed fee for the ordinary elementary schools has been sixty-two sen per month or about thirty cents, and in the higher elementary schools twenty-two and eight-tenths sen per month. Of the 4,615,842 common school pupils in Japan in a given year, 265,629 were taught free, 118,979 were granted a partial, and 113,514, an entire remission of fees. The large majority of Japanese pupils pay the regular tuition fee; but parents are allowed to pay in kind, or in labor, where money fees are remitted. On a given year the educational tax brought in 10,000,000 yen, fees 3,300,000, and gifts 750,000, or a total of about $7,000,000 in gold. In support of popular education in Japan, the gifts of the people in money are more than one-fifth the amount realized from fees, and the latter are about one-third as much as the amount of the local taxes. As early as 1890, of the expense of 1,998 schools, more than half was met by fees, gifts and rents, the rest being provided by taxation.

In England, a law went into effect on September 1st, 1891, which pledged a grant from Government funds of ten shillings a year for each

child, over five and under fourteen years, in school attendance. Estimated on the average attendance, it thus made two-thirds of the English elementary education practically "free."[1] In America, free elementary schools are fundamental in the educational policy.

In remodelling the elementary schools in 1890, a division into "ordinary" and "higher" was made, and the subjects prescribed for ordinary elementary schools were:—"Morals, reading, composition, writing, arithmetic and gymnastics, or (in place of the latter) Japanese geography, Japanese history, drawing, singing and handiwork were elective." In the higher elementary school, the following subjects were to be followed:—The first five as in the "ordinary" grade, and, in addition, Japanese geography, Japanese history, foreign geography, science, drawing, singing, and gymnastics were compulsory. The number of hours of instruction in the ordinary school were to be not less than eighteen nor more than thirty per week.[2] By Imperial ordinance it has been decreed that teachers and directors shall not inflict corporal punishment upon school children.

A matter of prime importance, and of continual and perplexing difficulty, is the training of suitable teachers to instruct the millions of pupils

[1] Editorial, *Japan Mail*, August 1st, 1891.

[2] Imperial Ordinance, 1890, Chapter 2. Modern Education in Japan, pp. 20–22.

who flock to the Government schools, as will be seen by the fact that in 1901 there was a deficit of 32,000 teachers. The qualifications are radically different from those under the old régime of Chinese learning. The code was promulgated in 1872, and in 1873–4, eight normal schools had sprung into existence, and now there are fifty-two. The Government requires that all teachers shall either pass set examinations, or be the possessors of normal school certificates.[1]

They are intent on developing capable teachers, and expend on each normal student yen 151 a year, while in the middle schools the expenditure has been yen 30, and in the elementary schools yen 2.42 per pupil. In a given year out of 58,000 teachers in Government employ, 17,000 were graduates of normal schools.

In the Japanese normal schools men greatly predominate, the situation being the reverse of that found in America. The regular course of study requiring close application for a period of four years includes the subjects of morals, history and principles of education, Japanese language, Chinese literature, history of Japan, foreign history, geography, Japanese and foreign, mathematics (arithmetic, geometry, bookkeeping, algebra), physics, chemistry, botany, zoology, physiology, mineralogy, writing (Chinese, and Japanese running-hand), music, gymnastics, foreign languages (reading, grammar, conversation, writ-

[1] See Appendix, Table No. 6.

ing), agriculture, political economy and manual work.

Almost three-fourths of the teachers who are normal graduates are between the ages of twenty-five and forty-five, which is the most effective teaching period, and over half of the teachers without normal training are between these ages.[1] There are over 80,000 teachers, in Government and private schools, each one caring for sixty pupils. The average salary of the teachers is yen 99.14.

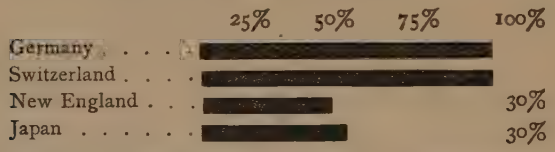
An examination of Appendix, Table No. 8, furnishes a strong argument for the normal school. There were 13,276 applicants for regular licenses in 1896, who had not been through the normal schools. Of these, 5,494 failed to pass the State examinations. Of the 2,200 normal graduates who took examinations, all but seven passed and received licenses. Of the 14,530 applicants for assistant's places, who had had no normal privileges, 7,573, or over half, failed to pass, but all the fifty-nine normal graduates received permission to teach. That is, of all normal applicants only seven were found deficient, while in the other class 13,067 failed, or almost half who attempted the examinations without previously taking normal courses.

An interesting comparison may be made between the status of normal educated teachers in the educational systems of Germany, Switzerland, New England and Japan. Considering the

[1] See Appendix, Table No. 7.

very proficient normal schools of the two former, the showing of the latter is not discouraging.

PROPORTION OF TOTAL NUMBER OF SCHOOL-TEACHERS WHO ARE NORMAL GRADUATES.



Japan is a fraction of a per cent. in advance of New England, while both are far behind Germany and Switzerland. In these latter countries all the elementary school-teachers are the product of the normal schools. This points to the reason which has led Japan, of late, to draw more help from Germany than from America for her normal school system.[1]

It may prove instructive to strike a comparison between the elementary school status of various nations.

	Population.	*School Attendance.*
Japan[2]	43,045,906	4,338,069
Great Britain[3]	33,821,415	5,791,211
France[4]	38,095,156	5,556,470
India[5]	221,172,952	3,686,052
United States[6]	74,000,000	15,138,715

[1] Dr. L. R. Klemm, in American Educational Report, 1891–2, vol. 1, pp. 155, 156.

[2] Statistics for 1896.

[3] American Educational Report, 1892–3, vol. 1, pp. 203–207.

[4] A. Tolman Smith in American Educational Report, 1892–3, vol. 1, pp. 219–224.

[5] J. A. Baines, C. S. I., quoted in American Educational Report, 1892–3, vol. 1, pp. 261–278. This population includes only British provinces, and those native States under British rule.

[6] For 1899, Educational Report, p. 68.

The per cent. of pupils under instruction in elementary schools in different countries, in relation to the whole population was, when last statistics could be gathered:

Japan, 10 per cent.; Great Britain, 15 per cent.; France, 14.5 per cent.; India, 1.66 per cent.; and United States, 20.47 per cent.

VIII

SECONDARY AND HIGHER SCHOOLS

THE Middle Schools of Japan occupy a corresponding place to the last years of the Grammar and first of the High Schools of America. They were first defined in the code of 1872, and in 1888 a division was made into Ordinary and Higher Middle Schools. The latter were later on segregated, and finally became the present Higher Schools. The law provides that Ordinary Middle Schools must be established either by the cities or by private individuals rather than by the national authorities. There are over 120 such institutions, enrolling over 40,000 students.

The course of study extends over five years, and it may be considered a fixed course up to the fourth year. The Middle Schools have the double purpose of fitting students for the "Higher Schools," and of preparing them to immediately enter "practical pursuits." If the pupil has the latter object in mind, from the beginning of his fourth year he may elect a supplementary technical course. Provision is almost made for the introduction of technical studies during the entire

five years of study, if the local authorities deem it prudent, when agriculture, industry and commerce are taught. Thus the Japanese lay the foundation for their remarkable system of technical education in the preparatory institutions.

The subject most insisted on in the secondary schools is the English language, while the Japanese language and Chinese literature, studied as related themes, stand second in importance. Gymnastics receive more attention than mathematics or history, and far more than ethics.[1] The explanation of this anomaly is in the fact that through physical education Japan hopes to increase the physical vitality of the people.

The weeding out process, from 1885 to 1890, reduced the Middle Schools almost half. Then came reconstruction until in 1896 there were more schools than in 1885, with nearly 700 more teachers, and 25,000 more pupils, while the private schools were fewer in number, smaller in teaching force and in attendance than the public schools. The average number of pupils to each teacher in private schools was, in 1900, twenty-one, and in public schools also twenty-one. If it is granted that the teaching is equally effective in private and public Middle Schools, these two classes of institutions offer similar advantages, but it will be contended that private institutions have a larger foreign staff, and are therefore more efficient.[2]

[1] See Appendix, Table No. 9.
[2] See Appendix, Table No. 10,

The Government has taken pains to inquire into the results of its secondary education, and finds that three-fifths entered higher institutions, one-eleventh entered the army, and one twenty-eighth became teachers.

We now turn from secondary education, and begin to examine the first branch of higher education in Japan. The Japanese word "Gakko" may be rendered "School" or "College" as the translator chooses. In the English phraseology, adopted by the Department of State for Education, for the Japanese terms used the German classification was followed. And thus the higher schools in Japan are not the American high schools, but more like the American colleges. The Japanese avoid calling them "colleges," however, in order to use that term for the colleges of the universities.

In the beginning of the educational Renaissance in Japan, these higher schools were called Higher Middle Schools, but in 1895 they were dignified by the shorter title. They were designed for advanced work, the youth who entered them set his face towards scholarship.

The courses of study are not uniform in these institutions although the same grade of work seems to be required. The "Third Higher School" has had departments of law, medicine and engineering, its advanced courses constituting the beginning of Kioto University. In the First, Second, Fourth and Fifth Higher Schools, the greater emphasis has been laid on the general

ENGINEERING COLLEGE, TOKIO UNIVERSITY.

MAIN BUILDING FOURTH HIGHER SCHOOL, KANAGAWA.

preparatory course for the University, but each has a medical department. The Sixth Higher School has given itself entirely to courses leading to the University. The period of study in the departments of law, medicine, or engineering, is four years in length. In the University fitting-courses the time spent is three years. The Government has fixed the standard of entrance examinations and the requirements for graduation, and each year scarcely more than half of the applicants are admitted to the higher schools. No degrees are given, and the fees vary according to the courses followed. The number of holidays, not including Sundays, are not to exceed ninety, according to Imperial decree. Gymnasiums are provided by the Government. The most popular course of study in the higher schools is that which leads to the University, medicine is next in favor, and law stands at the foot of the list.

An interesting classification was made in 1890 of the students in the various higher schools. Of the total attendance, seven were nobles, 2,049 were from the former military class, and 1,926 were commoners.

There are three hundred and more Japanese professors and only a score of foreigners on the faculties of these institutions, but no Japanese is expected to hold a professorship unless he has, at least, a degree from one of the University Colleges. There is one student in the higher schools to about 8,000 of the Japa-

nese population, and the Government's expenditure for each institution is about $40,000 per year.[1]

[1] See Appendix, Table No. 11.

IX

UNIVERSITIES

THE most remarkable factor in the Japanese educational system is the University. There are at present two Government Universities, one in Tokio, and another in Kioto. As the latter is not fully developed we shall limit our investigation to the one in Tokio, the model for all similar institutions to be established in Japan.[1] The University grew out of a foreign-language school in Tokio, in the restless days of the Restoration. Dr. Verbeck made its development his special care, and in 1877, the present institution was organized under the name of the Tokio University, by the amalgamation of the Kaisei Gakko and the Tokio Igakko, or Medical College. From 1877 to 1885, the University had the four departments of law, science, medicine and literature, and followed in general the American plan. In 1886, the University was remodelled, new buildings were built, and a main department of engineering was added, and in 1890, a College of Agriculture was organized. At present it consists of a university hall, six colleges, library, botanical garden, astronomical observatory, seaside laboratory and two hos-

[1] See Chart No. I.

pitals. The University from the first has stood for "original investigation," and may be said to have largely swung over to the German model. If the inquirer asks about the grade of work required he is told by Japanese that the entrance examinations in Tokio University have been known to be severer than those of Harvard University.

The officers of the University are president, counsellors, secretaries, clerks. The counsellors are appointed by the minister of state for education, two from the faculty of each college. They serve for five years, and have the power to determine the curriculum.

Each college is officered by a director, one chief professor, professors, assistant professors, superintendents of dormitories and clerks. In 1885, there were already 154 professors of whom eleven were foreigners, and ten years later the number of Japanese and foreigners had increased to 161.

The drift of university studies in Japan is an index to the popularity of the professions. In 1885, when the educational idea was a newer one, the Medical College was receiving an abnormally large per cent. of the students, it being three times the size of the next largest college. At that date the science hall was largely neglected, as was engineering, while literature was not holding its own.

In 1890, University Hall had forty-seven postgraduate students at work, the Colleges of Sci-

ence and Engineering had made a gain, Literature had lost, and the newly established College of Agriculture had jumped into first while Medicine fell to third place. In 1890, "Elective studies," which could not be classified in any one college, ceased to be reported.

In 1898 the total attendance at the University was 2,463, with Law the largest of the Colleges, while Medicine, Literature and Engineering more than maintained their own.[1]

Of each one hundred alumni for five successive years Law furnished thirty-one, Engineering twenty-six, Literature sixteen, Agriculture ten, Medicine ten, and Science seven. Engineering made the most steady gain during the five years, and Agriculture seemed to be constantly losing. Science was the weakest of them all.

From the College of Law, during the same five years, 211 graduated from the English law course, thirteen from the French, and forty from the German, the English law course greatly predominating. In the College of Literature, the courses in the order named have sent out the most graduates: Philosophy, Japanese history, general history, Chinese literature; English literature and German literature have a limited following.

The University graduates between three and four hundred men yearly, and in the list of alumni Law is accredited with the largest number of these, although Engineering and Medicine are not far behind. In the test year of 1896 more

[1] See Appendix, Tables Nos. 12 and 13.

than a third of the three hundred graduates secured government, administrative or judicial positions, a second third continued their studies in University Hall, or in the colleges, or became teachers, and less than a third entered business houses or were unemployed.

The University derives its support directly from the national government, for it is the first care of the Mombusho. In 1885, the total expenditure on the university and its colleges was yen 366,458.28; in ten years the amount had nearly doubled, and at the end of the century it stood at yen 949,229.[1]

The College of Medicine absorbed more than three times the amount of money allowed to any other of the colleges or of the University, and in this regard followed its German prototype.

The library of the University is for the use of professors and students, and is distinct from the public library of Tokio. It contains a total of 243,669 volumes, of which 136,926 are in the Japanese and Chinese "character," and 106,743 are in English and other foreign languages. From

[1] It is instructive to note the comparative yearly expense of the University Hall and various Colleges:

University Hall,	yen	54,812
College of Law,	"	47,463
College of Science,	"	69,000
College of Engineering,	"	74,094
College of Medicine,	"	259,902
College of Literature,	"	57,633
College of Agriculture,	"	77,365
Total yen,		640,269

3,000 to 5,000 Japanese, Chinese and foreign books are added to its shelves each year.

In the College of Medicine four years' work is required, but in Law no length of time is prescribed; to graduate the student must successfully pass three stated examinations in each course. In the Colleges of Literature, Engineering, Science, and Agriculture, three years is the required period of study. The course in University Hall after the college courses are completed is five years in length.

In University Hall the advanced postgraduate work covers essentially the six general subjects for which the colleges stand.[1] There are thirty-three regular courses provided at the colleges of

[1] The courses of study in the College of Law are the following:—Law, politics, postgraduate course, elective course. In the College of Medicine:—Medicine, pharmacy, postgraduate course, course of state medicine, elective course. In the College of Engineering:—Civil engineering, mechanical engineering, naval architecture, applied chemistry, mining and metallurgy, postgraduate course, elective course. In the College of Literature:—Courses are offered in philosophy, Japanese literature, Chinese literature, Japanese history, history, philology, English literature, German literature, French literature, postgraduate course, elective course. In the College of Science, the following courses appear:—Mathematics, astronomy, physics, chemistry, zoology and botany, geology, postgraduate course, elective course. The College of Agriculture enrolls students in the following courses:—Agriculture, agricultural chemistry, forestry, veterinary science, postgraduate course, elective course, and also offers a "Junior" course in agriculture, forestry and veterinary science.

the University in which students may compete for honors.

The highest degree is conferred on those who successfully complete the prescribed work in University Hall, but no student may pass into it until he has finished in the college of his choice. The student is required to spend five years in study after he enters University Hall, two of these years as a resident postgraduate of the college at which he finished. At the completion of this five-year course, he may secure the doctor's degree of Hakushi. Those who notably distinguish themselves in this highest course may be honored with the Daihakushi, which can be conferred by the cabinet only, after the council of Hakushi (Doctors) have recommended the candidate. Daihakushi means literally "Great Doctor." Upon completion of the course in one of the colleges, the degree of Gakushi is conferred upon the student.[1]

One who has been thrown with Japanese University men is impressed with the intense earnestness with which they essay the work before them. The pride which they naturally take in their University is augmented by the thought that it is not only the pinnacle of Japanese education, but that it ranks with many of the great

[1] Outlines of Modern Education in Japan, p. 117. Government Report, 1895, p. 66. Government Report, 1896, p. 77. Imperial Ordinance No. 13 (on Degrees). Imperial Ordinance No. 3, Art. II, III, IV (on University). Imperial Ordinances, pp. 151–153.

seats of learning in other lands. In addition to public institutions of the highest learning the contested right of private foundations to exist and to be respected, has been decided in their favor. Mr. Fukuzawa's Keio Gijiku, Count Okuma's University of Liberal Arts, and Mr. Naruse's Woman's University are equipped with teachers, buildings and courses of study and attended by hundreds of students.

Like the German Universities, the Imperial Tokio University is a compact whole. The colleges are not semi-independent institutions; the unity and individuality of the University is strikingly apparent. The whole tendency of Japanese thought and organization makes for centralization.

The students are drawn from all classes of society, as in America and Germany. There seems to be no special class of men who were predestined for the University, but higher education has not been long enough in the field to permeate the nation. If the past thirty years may be taken as a basis, one may predict the time when in Japan as in Scotland, the Universities will claim one student for every 1,000 of the people.

X

TECHNICAL AND AGRICULTURAL COLLEGES

THE significance of Japanese technical education was brought to the front by the suggestion seriously advanced in London some time ago that England copy the Japanese technical schools. Mrs. I. Bird Bishop has remarked that in the opinion of many competent judges Tokio has "the most complete and best equipped engineering college in the world."[1] *The New York Independent* has said that "Japan has had little difficulty in establishing high standards for admission and long terms of professional studies."[2]

Mr. W. E. Curtis presented, in 1895, a somewhat confused list of the "scientific schools" in Japan which shows if nothing else the great eagerness of the Japanese for what is sometimes called "practical education." There were at that date eighty-nine so-called "scientific schools," one military academy, one naval academy, one college of commerce, one technical institute, fifty-two commercial colleges, eight telegraphic schools, eleven agricultural schools, nine law

[1] Unbeaten Tracks in Japan, vol. 1, p. 188.

[2] *The Independent*, May 12, 1898.

colleges, six medical colleges, three veterinary colleges, as well as eleven mathematical and engineering colleges.[1] Electrical courses were then conspicuously absent.

The most advanced technical teaching is given in University Hall of Tokio. There has usually been a larger number of postgraduate workers in engineering than in science, but less than in literature.

In the College of Engineering the nine courses are provided of civil, electrical and mechanical engineering, naval architecture, technology of arms, architecture, applied chemistry, technology of explosives, mining and metallurgy. The course of study extends over three years, and in University Hall over five years in addition. Civil engineering has sent out the most graduates while mechanical and mining engineering have each claimed more men than electrical science.

Engineering courses have grown in popularity very rapidly, graduating now from two to ten-fold more students than five years ago, and the attendance has grown from thirty, in 1885, to over 400 at the present time.

In addition to the advanced work in the university and its colleges, there are "Technical Schools" teaching agriculture, industry and commerce, which enroll about 8,000 students.[2]

In addition the Higher Commercial School, the Tokio Technical School, the Sapporo Agricultural

[1] Yankees of the East, vol. 2, p. 393.

[2] See Appendix, Table No. 14.

School, the Tokio Fine Arts School, and the Osaka Technical School, are institutions of particular note. Since Japanese commerce aspired to world-wide proportions, no more interesting institution has been developed than the Higher Commercial School. It deals chiefly with the higher branches of commerce, and fits its students to enter responsible positions in commercial life, or to become experts for commercial houses. The arrangement is such as to afford a preparatory, a main, and a postgraduate course. One year is required in the first, three in the second, and one in the third. In the main course, special stress is placed on civil and commercial law, political economy, statistics, financial administration, commercial science and practice, commercial geography, and commercial history and industry.

The name "Tokio Technical School" does not indicate the distinguishing characteristics of another institution, nor its close relationship to the trades. The courses of study include electrical mechanics, electrical chemistry, industrial economy, industrial hygiene, dyeing and weaving. The primal object of the instruction is to fit men to enter factories as experts. There is a constant and pressing demand by manufacturers for its graduates. Manufacturing in Japan is of comparatively recent date, and, it still being in the formative state, these students are largely instrumental in its development. The workshops of the Tokio Technical School have attracted gen-

eral attention, for in them the students have done original work of a most valuable character to manufacturing in Japan. Experiments in glazing pottery, through the use of coal, resulted in the glaziers of Japan changing the baking furnace. A new blue dye said to be superior to anything known in Japan or Britain, was invented, and will be of great value to the weaving industry. The students devised and operated a new method of weaving certain kinds of silk. In the course in mechanics, successful results were achieved in testing petroleum engines, and determining the horse-power developed under various circumstances. Steam boilers, rollers and grinding machines have been constructed in the workshops.

In connection with the Tokio Technical School, there is an Apprentice School for the sons of men employed in wood or metal work. Instruction is given in carpentering, joinery, wood modelling, casting, forging, finishing, and work in metal plates.

There are, in addition, fifteen apprentice schools in various sections of the country, devoted largely to the study of dyeing, weaving, embroidery, tobacco manufacture, woodwork, lacquer and porcelain.

In addition to the training of teachers given in the regular courses of the Engineering College, the Higher Commercial School, and the Tokio Technical School, the Japanese have thought it expedient to have a special school for training technical teachers. This institute is under the

control of the Director of the Tokio Technical School.

Osaka is the Chicago of Japan, and it is not strange, therefore, that in such a centre of industry there should be established a high grade technical school. The courses are four years in length, but as the school is comparatively new it has scarcely reached full development. There are also Apprentice Schools and Special Technical Schools and colleges, which afford additional opportunities for study.

Technical education in Japan begins in the Elementary Schools, where definite instruction is offered in courses of commerce and industry. In the middle schools courses are more clearly outlined, and precise work is done, while in the higher schools instruction of a high order is given. In the colleges of the University, and in University Hall, the student carries his technical education to an advanced stage. From the primary class to the courses for doctor's honors Japan provides technical instruction for her sons.

While this education holds an important place in new Japan, and while medical, legal and literary studies are essential to an educational scheme, yet it remains to be said that agricultural education should concern a far larger proportion of the population than either one of these other branches.

In the Imperial University double provision is made for advanced agricultural study in the college of that art and in University Hall. In the

doctor's course, at University Hall, students are working for special honors in agriculture. The students in the College of Agriculture are divided among the following courses ; agriculture, agricultural chemistry, forestry, and veterinary science. Japan needs beside the few agricultural specialists many students who know the fundamentals and who are not educated away from their calling. Agriculture in Japan, with its cramped paddy fields, has little in common with that of the meadows, fields and prairies of America, yet it needs the science practically applied as much as does a western land.

The thoroughly equipped Sapporo College has long been a prominent institution in Japan. It is designed to give both practical and theoretical training in agriculture and engineering, but the attendance at the former course greatly predominates. The farms connected with the school are extensive and valuable. In 1896, 10,110,000 tsubo of land were added to the property of the institution. Beside the main courses, which cover four years and which enroll a majority of the students, there are "preparatory" and "agricultural training" courses. The State provides twelve free scholarships; the regular tuition fees are fifteen yen per year for the main courses, and six yen for the preparatory. The college has a library of 20,000 volumes.

In addition to the advanced courses offered at Tokio and Sapporo, and at the various primary Agricultural Schools, elementary agriculture is

taught in the higher elementary schools. The length of this course varies in various sections of Japan from two to four years, and there has been a great increase in the number of schools which avail themselves of the opportunity to enroll agricultural classes.

SUMMATION.

Japanese eclecticism has tried to appropriate the century-old achievements of Western lands, their innate tendencies of research, composition, discovery, invention, and production. Through languages which she has not mastered she has struggled with ideas which she has not made her own. But Japanese educators have accomplished what experts at the outset thought impossible, despite the poverty, ignorance and the low ideals of the people who fail to grasp the significance of knowledge, the annual shortage of thousands in the teaching force, the proud effort to provide an agnostic or at least an entirely non-religious moral philosophy, and the ambition to cover the whole realm of human investigation and book-learning. That Japan has not miserably failed, but has succeeded in producing in thirty years, a result which Russia, for example, still waits to attempt, marks her as worthy of a great future. She has more than developed the form and the spirit of liberal education, she has gone far to realize its substance. The Chinese and Hindoo, intellectually equal, are not as yet to be com-

pared to the Japanese in general educational progress. In capacity for elaborate organization China is the equal of Japan, and considering her tenacity, the superior. But thus far she has expended this organizing gift on the dry bones of an archaic learning. The subtle Hindoo mysticism has been gripped by the strong, practical hand of Britain; universities have resulted, but they are exotic in ideas and in control; they are not Hindoo. The young Japanese people, anhungered of learning, have literally fed upon the erudition of the West until it has begun to grow into their bone and sinew.

GOVERNMENT EDUCATION IN CHINA

"What Confucius teaches is true; what is contrary to his teaching is false; what he does not teach is unnecessary."—AXIOM.

"We do not lack either men of intellect or brilliant talents, capable of learning and doing anything they please, but their movements have hitherto been hampered by old prejudices."—EMPEROR KUANG HSÜ.

THE NANKING EXAMINATION HALL.
THIRTY THOUSAND STUDENTS ARE EXAMINED AT ONE TIME IN THE STALLS OF THIS GREAT HALL.

XI

OUTLINES OF THE ANCIENT SYSTEM

BEFORE Abraham left Ur of the Chaldees in the West of Asia, an Emperor of China had established a system of education in the East of Asia which is still in existence, and which has produced a race whose constant worship is bestowed upon those men, now deified, who taught them the beauty and power of the Chinese language. Study in China is considered a vocation, the maxim being common among the people that "Study is the highest pursuit a man can follow." Once a scholar always a scholar; to engage in trade, to put his hand to manual labor or even to be "handy about the house" is not to be tolerated in a son of literature. The goal for every student is government office. The Government offers no employment to women, who cannot be office-holders, and therefore it is useless, if not harmful, to provide them with an education.

M. E. C. Biot published in Paris, in 1847, a brochure entitled, "Essai sur l'Histoire de l'Instruction Publique en Chine et de la corporation des lettres de puis les anciens temps jusqua nos jours; un ouvrage redige d'apres les documents Chinois,"[1] based upon Chinese encyclopædic

[1] The Chinese Repository, vol. 18: No. 2, pp. 57–86.

works. From M. Biot's researches it appears that as early as the twenty-fourth century, B. C., each family had a schoolroom, each township a high school and each county a college, while the Emperor was the patron of letters and of music. The Shu Ching states that civil service examinations were instituted in the twenty-third century, but their authentic history is wanting until the seventh century, B. C. There then followed years of war, prince against prince, amidst which scenes of disorder and conflict Confucius appeared, and summoned his contemporaries back to the pursuits of peace and the study of the ancient books. Mencius, in the fourth century, became the leader of the literati, and the defender of the Confucian school. In 213 B. C., the Emperor commanded that the Confucian books wherever found in the Empire should be burned, and "four hundred and sixty literati, convicted of having preserved the works of their master, were put to death." With the rise of the Han dynasty the devotees of literature were treated with more consideration, and in 124 B. C., were completely rehabilitated in Imperial favor. But it is due to Wen Wang, a governor of what is now part of the province of Szechuan, that the "examination system" much as it is now, was instituted, the examinations being largely fed by the existing perfectural colleges. The Han Emperors endorsed the plan, prescribed the Confucian books as the basis of study, and used the literati in opposition to the demands of the feudal

lords and princes who claimed the offices as hereditary rights.

In the second century before our era the eunuch party overpowered the scholastic at court, and admitted the teachers of Taoism to court favor, while a thousand literati were executed. Three hundred and fifty years of internecine strife followed, in which the Taoists and Buddhists disputed with the disciples of Confucius for the chief place, and in which the hereditary system of office holding came near driving the examination system to the wall. But in A. D. 617 the great T'ang dynasty succeeded to the throne, the colleges from Peking throughout all the leading cities of the country were graded and systematized, and the officers of the Empire were recruited from the examination halls. The present Hsiu Tsai, B. A., and Chin Shih, M. A., degrees dating from the seventh century are the most ancient literary rewards still in use in any country. About the time of the founding of the Han Lin Academy, in 740, the Taoist and Buddhist teachers again disputed the sway of the Confucian school, being aided and abetted by the eunuch party who were bent on corrupting the civil service. It was in the days of the T'angs that the examinations were placed under the Board of Rites, and that military examinations and medical colleges of a primitive character were established.

M. Biot, who is an authority on the subject, calls attention to the fact that in 960 the Imperial

favor was completely with Confucius, who was given the title of Royal Sovereign of the Diffusion of Right Principles. When the Mongols overran Heaven's country in the thirteenth century they adopted the examination and college system which they found in the land having nothing whatever of their own to offer in its place. The Ming Emperors from 1368, strove to build up the system of literary, medical, legal and astrological colleges, establishing ten year courses for the Imperial University, authorizing public libraries, fixing the scale of punishments for recalcitrant students, and appointing regular literary examiners. About the middle of the seventeenth century the Manchus succeeded the Mings, and laid special emphasis on the examinations and less and less upon the colleges, the College of Law being entirely neglected. The Manchus followed the example of the Mings, and have allowed or even encouraged, at times of financial distress, the sale of degrees which permitted the possessor to go direct into the higher examinations or into official life. But this venal practice has not deterred honest competitors who in even greater numbers, and with renewed courage, still present themselves for examination.

Peking is the educational centre of China. Here is located the Examination Hall where men strive for the Doctorate of Letters. Here is situated the Han Lin Yuan or Laureates' Academy, which, though destroyed by the Boxers in the course of their attack on the legations in 1900, and

now bereft of its buildings and library, is still the most famous society of scholars in Eastern Asia. Here is the Hall of Fame containing stone monoliths bearing in deep carved idiographs the names of the greatest scholars of the realm. Here also is the Board of Rites, that great department of government, which among its other duties administers the closely organized educational system of the Empire.

It is only recognized talent that dares look towards Peking; the goal for each man who has not secured his Chü Jên or Master's degree is the capital city of the province where his grandfather was born. The nativity of each Chinese does not depend on his own birthplace but upon that of his grandfather, and the law does not permit him to come up for examination except in his "native" province. In the case of Kiangsu, Anhui, and Kiangsi provinces the highest provincial honors for the two former are awarded at the vice-regal capital of Nanking.

The Master's Degree may be competed for only by students who have received the Hsiu Tsai or Bachelor's Degree at the prefectural cities. Each province is subdivided for purposes of government into ten, fifteen or twenty prefectures, and the Fu city which dominates each prefecture is a Bachelor of Arts headquarters. The bachelors' examination hall is an elaborate set of buildings where the students sit in long rows and write their theses. Only 2,000 men must be provided for at once in an average Hsiu Tsai test. But the

vast Master's Degree Hall at Nanking is arranged to receive 30,000 men for examination at the same time, and provides for each a small separated booth or stall.

The selection of those who may compete at the prefectural examinations for the bachelor's degree is made in the Hsiens, which are usually said to correspond to our counties.[1] At these Hsien examinations the successful students may be said to matriculate for the Bachelor's tests to be held at the Fu cities. This then is the government process of testing and developing men for official posts. In every province the youths take their matriculation examinations in the Hsien cities, or county seats, pass up into the prefectural or Fu cities for their first degree, and if successful, go on at the appointed time to the capitals of the provinces for the second degree. This fiery trial passed, they may report themselves at Peking for the third degree competition. From the resulting batch of degree men the laureates are chosen, and the "expectant" officials.

I have compiled from the official records published by the Imperial Government the statistics

[1] As the lowest self-governing unit the Hsien seems to the writer to correspond more nearly to the American town, and the Fu or group of Hsiens to the American county or group of towns, and the province or group of Fus to the state or group of counties. The English use of the word town is quite different from the American, which would make this analogy seem to them unfortunate. No analogy of this kind however is more than a half truth.

which give a fairly reliable statement of the examination system for the Empire. It is scarcely necessary to remind the reader that really accurate Chinese statistics could only be accounted for by a miracle. There are about 1,705 matriculation centres where the preliminary tests are passed before the students are allowed to report themselves at the First Degree Halls. There are 252 first degree halls in China mostly located in the Fu cities, but not invariably, for a number of Chou cities rank as literary centres; in Hunan, for example, four Chous have Examination Halls. There are eighteen second degree Halls in the Empire, and one for the third degree.

The law has fixed for every Fu and Province the total number of first and second degrees which the Chancellors are allowed to grant. Biennially 28,923 bachelors' degrees, at the most, may be conferred upon the successful among the 760,000 competitors. At the triennial examinations in the provincial capitals 1,586 men are given the second degree out of about 190,300 who compete.

If the whole country be taken into account it may be said that each Hsien is represented by about 450 aspirants at the Fu examinations, and the average number of competitors for the first degree in each province, during one round by the Chancellor is 38,000. This number varies of course according to the size of the province; in Kuantung, for example, in a given year there were 70,000 candidates, and in Hunan 45,000,

and "grace examinations" in Hupei have brought out 130,000.

There is a total of 1,839 degree giving Halls in the Empire, at which approximately 960,000 men are at present competing, and of whom all but 1,839 are doomed, at present, to failure.

We have not taken into consideration the second million of men who are preparing in the counties for matriculation, but only the 960,000 who are actually entered in the lists, who have thrown down the gauntlet to fame.

The rungs in the ladder are as follows:

1. Preliminary studies in village or clan schools, and with tutors.

2. Hsien Shih or matriculation tests at county seats under the eye of the district magistrate. Those who pass the examination are called T'ung Sheng or *students*. The Fu Shih, or matriculations at the Fu cities, are conducted by the prefect, and the successful competitors are also entitled *students*. The matriculant who stands the highest is called the Head of the Desks.

3. The Yuan Shih, for matriculants, is conducted by the Literary Chancellor, principally at the Fu cities, for the Bachelor of Arts degree. The competitor who ranks the highest is called the Desk Swan.

4. The Hsiang Shih, or Provincial Examination, at provincial capitals, open to B. A.'s, at which the Chü Jên (M. A.) degree is conferred. The best scholar is styled Chief of the Expectants. Chief Chancellors preside.

5. The Hui Shih, or National Examination, is held every three years in Peking. Only Masters are admitted. The degree of Chin Shih is awarded (D. Litt.). The first man in the finals is called Chief of the Assembled. Cabinet Ministers preside.

6. The Tien Shih, or Palace Examination, held once in three years in Peking. Only Doctors are admitted. All successful candidates are called Han Lin; the first on the list is known as the Evident Chief.

7. The Ch'ao K'ao, or Imperial Examination, in the presence of the Emperor, is open to those who have at least the Second Degree. Those who have the highest rank are made District Magistrates. The men in the second grade are called Chiao Lun, or Professors.

The Government leaves the student to prepare himself with a private tutor as best he can. From the first step to the last the recitation system is unknown. The State does not teach men, it examines them, and rank and rewards are entirely determined by the periodical tests.

The Government concerns itself only with advanced students. While the rank and file of the people in "Heaven's Empire" have been condemned by some writers as unusually ignorant, they have been praised as unusually intelligent by such brilliant chroniclers as Abbé Huc.

"Of all countries in the world China is assuredly the one in which primary instruction is most widely diffused. . . . With some

few exceptions, every Chinese knows how to read and write, at least sufficiently for the ordinary occasions of life. Thus the workingmen, the peasants even, are capable of taking notes concerning their daily affairs, of carrying on their own correspondence, of reading the proclamations of the Mandarins, and often also the productions of current literature."[1] This was written in 1854, since when more careful investigations have shown that China is not an educational Utopia.

Primary education, although ideally recommended for all Chinese, reaches in practice only a fraction of the boys. In theory, "schools are found in every city, village, and hamlet in the Empire, and public sentiment in favor of education is universal, and it is a reproach to any parents, however poor, if they neglect to send their sons to school."[2] There is, however, no system of elementary schools. "Custom" impels the village, or patriarchal family to employ a teacher, and often the chief practical use of the Ancestral Hall is to serve as a schoolhouse. This schooling is not obligatory, but is for those who can afford it. Even in the elementary branches there are no classes for girls, though the wealthier families sometimes have their daughters taught privately. The general sentiment in favor of, and more or less participation

[1] The Chinese Empire, pp. 71, 72.

[2] The Real Chinaman, p. 246.

in, the primary education of boys, prepares the way for the great competitive examinations.

The Imperial Ministry is divided into six great departments or boards, of which the Board of Rites, or Li Pu, is charged with the responsibility of conducting the tests in the 271 Halls of the country. This Board is designated by the Imperial will, and consists of two Presidents (a Manchu and a Chinese), four Vice-Presidents (two Manchus and two Chinese), four Secretaries and Assistant Secretaries, together with a host of scribes. The Board is subdivided into several bureaus, one of which controls the examinations. The Chinese are careful archivists, and the scholastic records preserved for the centuries past, but largely destroyed in 1900, were quite without precedent.

The power of organization of this remarkable people is nowhere better shown than in their educational system, perfect in mechanism, at once democratic and monarchical.

The Board of Rites comes into contact with the provinces through the Literary Chancellors, or T'i Tu Hsüeh Yuan, whose terms of office are in each case for three years, and who are debarred from serving their native provinces where they might be led into partiality.

The Chancellor must speak the official Kuan Hua or Mandarin language, and the law presumes that he will have honestly won at least his Doctorate of Letters. It is presupposed that his style of composition in prose and poetry is worthy of

emulation. But acceptable qualifications alone will not secure a Chancellorship; influence must be used, and in China as elsewhere there is no influence so effective as that of money. During his tenure of office, the Chancellor is a sort of literary monarch over the would-be "promoted men" in the province to which he is designated. Thousands of aspiring students dream of his favor by night, and work for it by day. He goes from Fu to Fu (the An Lin or "Serial Arrival" is a great event), confronting the assembled students, and, with the help of his many secretaries and writers, selects the most creditable essays from amongst the thousands handed in to him. He is received with fawning attention, especially by those mandarins who hope to secure from him a favorable word at headquarters. In strange contrast to the position of a Chancellor, is the smallness of his official salary. His retinue and many of his own personal expenses are provided for by the province in which he labors, and there are large perquisites at each Fu.

The Chancellor is assisted by a Director of Studies located in each Fu, and each Hsien has its supervisor who keeps a register of the students preparing for the competitions, and who serves as superintendent of the Confucian Temple.

The Literary Chancellor has charge of the first degree examinations of his province. Those who have already received this degree report themselves for the Second Degree in the presence of a Chief Chancellor sent down from Peking.

Cabinet Ministers are designated to preside over the Doctors' National Examination in Peking, and when some of the Doctors have become Han Lins, and present themselves at the Court Test for promotion in the great Pencil Forest, or Han Lin Yuan, the Emperor himself proposes the text for their theses and receives those who are to be crowned with this lasting honor.

XII

A TYPICAL LITERARY CENTRE

LEARNING in the East is followed by an indescribable éclat, and its devotee is a marked, a privileged man. Its halls are gilded with the romance of sudden fame, as well as darkened by terrible and repeated failure. The pride of Dartmouth in Webster, the orator-statesman, or of Harvard in Lowell, the literateur-minister plenopotentiary is not comparable to the worship bestowed in Kiangsi upon such scholar-mandarins as Chü Hsi and Yang Ming.

The literary city of Kan Chou Fu is situated three weeks' journey south from the Poyang Lake, and about 900 miles from Shanghai,—far away from the tread of the heavy feet of the foreign innovator.

One of our party who passed under the great east gate into Kan Chou Fu, was the fourth foreign lady ever to enter the southern capital of Kiangsi, and, with one exception, there was no other within two hundred miles in any direction. Here the Confucian system is in its primal condition, Kan Chou even having diverted the Taiping hordes, and preserved its public buildings from the calamities which visited neighboring cities. Near the south gate, beside the China In-

land Mission, is a large elegant house with the particular distinction of a royal yellow roof, only permitted to the favored few. This is the B. A. club-house for the prefecture, and only students who have won the first degree may resort thither.

Straight across the city, near the north gate, is the "Yang Ming Shu Yuan," or "Yang Ming's Book-garden," as it is beautifully called. It is approached under lofty gateways and up flights of stone steps, and consists of a group of well arranged one-story buildings, with a tower facing out on the city. In the lookout in the tower stands a "students' god," in the attitude of bringing down his pen to indicate the successful competitor in the examinations. This Book-garden, named after the scholar Yang Ming, is the college dormitory of the prefecture. His influence still pervades this his native province where he was reared three hundred years ago, and out from which he went to vice-regal honors, to impeachment, to forgiveness because so many loved him, to be canonized and now to be worshipped in the Metropolitan Temple of Worthies. Those who are able to compete for the first degree, or are preparing for the second degree examinations, may go there and hide away for study. There are rooms for two hundred men. The students come and go according to their zeal, and many during the year use the college grounds. A group of well dressed students were met in the Book-garden one summer's day

by two inquiring foreigners. Their spokesman proved to be Mr. Huang, nephew of the greatest literary man of the city, a member of the Pencil Forest, or Han Lin Academy, at Peking. He was not over-courteous, and inquired rather loftily whether there were colleges in America. At his request the general outline of a college course was given, and an expression of mingled surprise, doubt, and belief stole over the faces of the listening Chinese; pipes were offered but declined, and with salaams the Americans took their departure.

Just above the Shu Yuan stands the Heavenly Tower, containing a sort of banquet hall where mandarins often congregate to drink tea and indulge in one of the most beautiful views of city, stream, hills and mountains to be found in China. The city is surrounded by four rivers, the Kan being on the east. At the south are high mountains dividing off Kuantung province of which Canton is the capital.

Up in the northeast corner of the city near the great wall, lies the Bachelor's Examination Hall. Here twice in three years 10,000 literary, and 10,000 military candidates present themselves, with eager anticipations. In visiting the hall you pass under a number of arches with honorific characters, and then reach the main building beyond which are the Literary Chancellor's quarters.

In the Kan Chou prefecture there are eight Hsiens, and one T'ing or independent county. Literary ambition in that part of China draws,

on an average, from each county 1,000 men to prepare for and compete at the first degree examinations, in the face of the established fact that only two men in a hundred are allowed to pass. Of 10,000 literary candidates at a given examination all but 200 are plucked. But the severity of the test is one of its chief attractions. The students remain in Kan Chou not longer than forty days for any given examination. Little time is spent in the presence of the Chancellor, but much in study, in feasts, in rejoicing over honor or bemoaning failure.

The opening of an examination presents a brilliant scene. The approaches to the great enclosure, the main red hall, and the decorated platform, are lighted with red and yellow lanterns luring from post to post. The doors are swung open at midnight, and 2,000 candidates from two Hsiens march in, dressed in the long blue robes of the scholar, and take seats at the benches. The Literary Chancellor of the province in silken magnificence, attended by secretaries, takes his seat on the platform under the canopy. The policemen take their posts, the doors are closed, and the "text" from the classics is announced. The students sit on long narrow settees, and must keep their hands on the writing boards, for a man may be expelled from the examination hall if he is caught fingering his clothing. The dullard and the cheap youth are not wanting. They often try to conceal "cribs" in the braid of their queues, in the seams of their garments, and

in their shoes. As the "text" selected by the Chancellor is not known until it is announced, and as the student must forthwith begin to write his essay under the eye of the Examiner and his lieutenants, cheating is somewhat difficult. The rules require the clothes of the students to be examined before they enter the hall, that concealed manuscripts may be detected. There is however a large amount of cheating practiced through the connivance of assistants, and bribery of the Chancellor is not infrequent.

The 2,000 men who took their seats on this first midnight are sounded out by the big drum at six in the afternoon. Thus they are given eighteen hours to complete their essays. They are allowed to bring into the hall only light confectionery, though tea is passed often, but they are expected to work and not to eat. They are allowed the following six hours from sunset till midnight for rest, and then the same men assemble for the second trial. On the third night, the 2,000, or those who are thought fit, make their third effort. With the third period his examination is ended, and the student does as he chooses, while a second set of 2,000 men enters, on the three days' ordeal. This process goes on until all the men have shown their literary capacity. There is much anxiety, and every one is on the *qui vive* until the fateful list of 200 is posted on the great "spirit-resisting barrier" at the entrance. There is grief in 9,800 homes, but in the towns where the successful 200 live there is

feasting and much family pride; the B. A. at home is a hero.[1]

The Literary Chancellor goes up the Kan River to begin his round of the examination centres in Kiangsi, with a flotilla of eighteen great house-boats, guarded by gunboats. The Chancellor is appointed by the Throne, and during his stay of three years in the province, ranks as a special Imperial Ambassador. On the largest house-boat of his fleet, high up on the main sail, the passing traveller reads this inscription, "By Imperial Command, the Chancellor of the Board of Education in Kiangsi province." And on the side of the boat this command, "Be respectfully quiet." The great literary man rides from point to point behind the lattice windows of his stately craft.

The Chinese have a proverb to the effect that if one is a Literary Examiner for three years, his sons and grandsons cannot possibly come to want. The average amount which the Chancellor is said to make at Kan Chou at each visit, above his expenses, is $50,000. The letter of the Confucian standard requires the literary man to be simple and modest in his tastes. The letter of the law is therefore complied with. At the close of the examination, and before the Chancellor will leave the city, the Chih Hsien gives him a certificate which enumerates the small amount of vegetables, bean-curd and pork which the Chan-

[1] This description was given with enthusiasm and detail by a student in the Examination Hall at Kan Chou. Some of the particulars, however, are not applicable to other centres.

cellor and his attendants have eaten each day, commends his frugal taste, and says, in closing, that he has not extorted a cash, and has paid his bills. This certificate with others is handed in when he reports at Peking at the close of his three years' labors. It is absolutely and entirely false, as every one knows. The Chancellor lives in the greatest luxury, sleeps and walks in nothing but silk, eats the best the country can produce, pays for absolutely nothing he receives, is loaded with "booth money," bribes and presents; and the ridiculous thing about it is that no concealment is made, except in the official papers. Exactions are expected and permitted, but they must be within well understood limits. If these limits are exceeded, the Chancellor is likely to be exposed through the detective work of the Censors, who are located in regular circuits throughout the provinces. During the early days of 1902 the Literary Chancellors of Kuangsi and Fukien provinces, who had been denounced to the Throne by Censors, for malfeasance in office, were severely punished and made the laughing stock of the nation. The one was cashiered, and the other was deprived of his rank, and both by public proclamations. A Chinese proverb says: "Gold is tested by fire, man by gold"; and another is to the effect that, "With money you can move the gods, without it you cannot move a man."

XIII

CONFUCIAN EDUCATION AS A POLITICAL FORCE

IT is a common saying among *soi-disant* authorities that the Chinese have no political unity or patriotic impulse, but the student of their civil service examinations is drawn to the opposite conclusion. Education in the West is scientific, literary, philosophic, and makes little of politics and of statecraft. But with the Chinese "the art of government is the great study, and all else, science, literature, religion, is merely subsidiary."[1]

It is a remarkable fact that China, as a country, has remained intact for so many centuries. It may set it clearly before the mind to note that this people has preserved its solidarity from "the seventh century before the Exodus, the fifteenth century before Rome was founded, and the twenty-second century before Christ."[2] The United States contains about 3,600,000 square miles, while the Empire of China has 5,000,000 square miles. This Empire includes one-fifth of the population of the world, and covers one-tenth of the habitable globe. Immense and aged,

[1] Han Lin Papers, p. 9.

[2] Hundred Years of Missions, p. 307.

this country owes its longevity, if not its extent, to the conserving power of the student body.[1] Although the Chinese has none of the martial spirit of the Roman, yet Dr. W. A. P. Martin has called attention to the fact that "He has equalled the Roman in his conquests, and surpassed him in the permanence of his possessions."

The mind of the nation has been bent for long cycles to the study of high politics, and surrounding nations and tribes have been readily absorbed. The Manchus, although foreigners, and still ruling in China, have not subjugated the customs, letters, or religion of the Empire. Even the title of the conquered state remains as before, Chung Kuo, the provincial home of the conquerors only bearing their name. Somewhat the same may be said of the descendants of Genghis Khan. For a time the Mongols ruled in China, imitating the civilization of the conquered, as the northern barbarians conquered and imitated Rome. Their home prairies were ultimately incorporated into the Empire, while their sons reverence the arts and letters of the Middle Kingdom. The Land of the Morning Calm was glad to pay tribute to China, and for centuries puzzled its Korean head over the Chinese classics. Confucian learning was for many cycles the touchstone of scholarship in Japan, Annam, and among those mountain peoples who flank the Persian and the Afghan domains.

[1] Cycle of Cathay, p. 43.

Although many dialects are doing service in the Middle Kingdom, yet in education, political institutions, and religion, all the people are merged into one Chinese Empire. The administration of China has often developed cases of local friction, but the great balance-wheel of the State is Confucian education. The examinations are open to all competitors, high or low, poor or rich, and result in the development of an aristocracy of neither blood nor wealth, but of learning. This privileged class, the literati, is the most patriotic portion of the population, and holds the balance of power in Nation, Province, and Prefecture.

To secure the proper government of the people is one of the avowed ends of Confucianism, and is attained when the State has at its service able men for official posts. The Chinese have a saying that, "The general and the prime minister are not born in office." In their absolute monarchy there is a democracy of learning up through which the aspirant is supposed to rise only by dint of ability. Confucianism and the State, as joint partners, prepare men for government service; Church and State are united in education, as in every function of government. The Chinese do not consider the two as antagonistic, but as closely and sympathetically related. Should they change their religion, that change would have a political and educational bearing of the greatest possible importance.

Daily life, the newspapers, and the problems

of government constantly give evidence of the power of literary men. In the spring of 1898, there was a scarcity of rice in the large city of Ningpo. As rice is the main article of food, this scarcity raised the price, and threatened to produce a condition of semi-starvation among the people. In addition to this, the taxation in the hands of the local publicans was very grievous, and 3,000 of the *tiers-etats* organized themselves into a party of remonstrants. The city Custom House was torn to the ground. The Court House or Yamen of the city judge was visited, and as justice was not done them, the Court House was destroyed, and the mob proceeded to the Taotai's Yamen, inaccurately described (as is the case with all such analogies), as the Mayor's official residence, where a small battle occurred with the soldiers. Getting no redress at the Custom's, the Judge's or the Mayor's, the remonstrants decided as a last resort to visit the chief scholar of this city of 300,000 people. He was considered to be able to right their wrongs when others could not or would not. On reaching this final court of appeal, they found that the scholar, preferring not to arbitrate the question, had left his residence, which, by the way of reminder, was razed to the ground! Having done all that was on the programme, the rioters dispersed, and after suitable delay the demands of the people were met by the authorities. All office-holders are literati; but the position of the non-office-holding literati is even more signifi-

cant, as shown in the preceding incident and the one which follows.

The Shanghai Taotai decided to build a macadamized carriage road from the new Chinese bund or water-front boulevard, to his Yamen in the walled city. In all such matters the Taotai is legally supreme; there is no legislature, or aldermen, to appeal to. But the literati decided to oppose the building of the road, and the road was not built.

The country was greatly disturbed, in 1897–8, when the Germans seized Kiao Chou Bay, and the Russians took Port Arthur. The students organized a national Patriotic Association, which was spoken of by one of the members as follows: "A squad of German soldiers having made their way to Kao Mi, a town adjacent to Kiao Chou, some of them entered the temple of Confucius, broke off an arm of the sage and carried it away as a trophy destined to figure in a Berlin Museum. This was more than Chinese pride could stand. The story was industriously circulated among the scholars of the Empire assembled for the triennial Metropolitan examinations. A petition to the Throne was drawn up, in which the signers pledged their lives, fortunes and sacred honor, to aid in sweeping the country of its foes. The next step was to organize, and this was done by the adoption of a constitution of thirty articles, and twenty-five by-laws." It begins by saying: "This Patriotic club is formed for the defense of the Empire, in view

of the fact that our territory is daily sliced away, the powers of the Government daily circumscribed, and the people more and more oppressed," etc. "The three things to be defended are 'the territory, the people, and the religion.'" The constitution prescribed that throughout the Empire this Association be established in cities and towns, and that through each local club a system of preaching be begun, conducted by the literati. As no such thing is indigenous to China, it is seen that the Association was copying the methods of the missionaries in spreading Christianity. "The texts for discourses shall be confined to 'themes relating to the preservation of the State, the religion, the people, and the race.'"

The competitive Civil Service Examinations of China result in: *First:* A literary caste, which fills practically all the offices of the Empire, and which is, therefore, the ruling force in the affairs of China, influencing the Throne, and providing the administrators of the Government. *Second:* The literati are the guardians of letters, and the exemplars of the "orthodox" religion. With them, letters and religion are not distinct, but the inseparable parts of a whole. *Third:* Not only are they the practical rulers of the Empire, but in all matters pertaining to Western civilization or progress, commercial and educational, they were up to 1898 the most absolutely conservative. *Fourth:* Not only have they been the rulers and the conservatives of China, but the student class

was in the nineteenth century Christianity's strongest opponent. Besides blocking the wheels of what all Western nations consider progress, they, as a class, for years stood athwart the pathway of Christianity with sullen defiance.

XIV

THE WHITE-DEER COLLEGE

FOUR hundred and fifty miles from the mouth of the Yangtsze River, and thirty miles south of its banks from Kiu Kiang is a famous Confucian college. The writer, with three other Americans, tramped over the Lü Mountains, formerly the site of four hundred monasteries and temples, in search of the White-Deer College, which was reputed to stand between the mountain precipices and the sacred Poyang Lake.

Having descended the south slope of the Lü Shan we walked on, now among the stunted pines, and now over stretches of arid, red sand stone. An old woman in the doorway of a mud palace, said it was three li (1 mile) to the White-Deer College, and a little farther on a pretty young woman, in blue and white costume, who was superintending her maid spreading out some cloth to dry in the sun, said it was five li to the college,—and the talent for inaccuracy in this people was again illustrated. Winding along the paths,—there are no "roads,"—we passed by many fields in the midst of which men were threshing rice. A large, rectangular, wooden bin had been taken to the field, and the sheaves of

THE WHITE-DEER COLLEGE.
A SEAT OF CONFUCIAN LEARNING OLDER THAN OXFORD.

rice were brought near it. Four men, one at each corner of the bin, beat out the rice, tossing the straw to one side. The rice was cut over-ripe, we should say, and shelled out easily into the bin—even leaving quite a proportion of its fruitage on the field.

The path wound around a hill and brought us to a high "compound" wall, red in part and white in part. Passing by the lesser gates, we entered under gilded idiographs into the court-yard of a college, older than any University in Europe. This ancient seat of learning was *re-built* when the banners of the third Crusade were advancing on Jerusalem, and the real birth date of the college is lost in the vistas of history.

Chü Fu Tzu, or Chü Hsi as he is otherwise known, was the greatest of all the Confucian commentators, and in the account of his life, written by Dean McClatchie, there occurs this statement: "In the year 1179, Chü Fu Tzu was appointed governor of Nan Kang in the province of Kiangsi, where he built a sacrificial court in honor of the philosopher Ling Chi, and rebuilt the college in the valley of the White-Deer. He also purchased lands for the support of the scholars, established a code of collegiate rules, and frequently visited the college for the purpose of instructing the students, in consequence of which many of them rose to eminence."

We stood in Chü Hsi's venerable college, and presently one, two, three, hesitating, inquisitive men with long finger-nails, approached, and

stood awkwardly about. After a word of greeting we were shown the main eating room where high square tables, benches with no backs, rice bowls and chop-sticks were chiefly in evidence. Looking around for the New York man of the party we saw him still in the outer court, beset by two importunate students. They had begun with his shoes, the laces and metal eye-holes being duly explained. They took in his stockings, which were black, in curious contradistinction to a Chinese gentleman's white hose. They fingered his white duck trousers and coat, anxious to know the cost. The chief Confucian inquisitor proceeded to ask and to prove how many sets of garments a foreigner wears on his arms. This coincided with the three coats which the Chinese expect to wear in weather somewhat colder. When they had reached the New Yorker's huge pith-hat, there was an outburst of ill-mannered laughter. This prince of Chinese investigators held the piece of head gear in his hand and commented on its lightness in comparison to its umbrella dimensions. He made this sally, "What is your honorable hat made of?" The New Yorker being yet young in China could not recall the Chinese expression for "pith," and turned to another of the party to ask. Then came an ironical burst of glee—"This foreign teacher does not know what his own hat is made of!"

We were permitted to wander at will among the eight courts which housed the four hundred

or more students in those palmy days of Confucian education before it was confessed that the Empire needed men who were qualified for more practical tasks than the writing of verses to the stars, the flowers and the winds.

The students slept two in a room and each room opened out upon a paved and uncovered court. Each student had curtains over his bed, a bench, or Chinese chair, and perhaps a table, and looked comfortable rather than otherwise. One saw evidence of shiftlessness, and wondered if the great Chü Fu Tzu was wise in providing during all these ages free tuition and support for each student. If it cost these young men more to gain classical learning they would prize it more for its own sake. At the head of one court, instead of teacher's quarters and a class room, we entered a high pillared shrine-room. Here behind red curtains sat the massive statue of Chü Fu Tzu, the object of reverence and worship, the intellectual father of these White-Deer students. There was an inscription high above his throne and on either side were tablets, standing on curtained altars, to the memory of the great commentator's disciples.

Passing through a circular doorway we reached the next court and it was apparent that we were at last in the sanctum of the college. This court was largely occupied by a miniature temple. The great double red doors were barred—only to be opened on state occasions. We went in at a side door, and presently stood before the tablet

and strange to say the image of Confucius. Chü's Buddhistic leanings may account for this image, contrary to Confucian custom. The room, the carved statue of the man and the inscriptions were all on a larger scale than those of Chū Fu Tzu.

Before we left the college we found a teacher sitting at the head of one of the courts with a bandage about his head. He was not glad to see us, his malaria possibly accounted for his incivility, which, however, might have been aggravated by the fact that two of the company forgot to remove their spectacles on coming into his presence. However his frigidity wore off, and when it came out that the foreigners could write (more or less) as well as talk his native language, the professor rose slowly and stood as he talked with us. Enquiring if we were students he seemed first abashed and then incredulous when he learned that all his interlocutors were second degree men. He looked as much as to say "These foreign chaps must have bought their degrees, if they really have them"—not an unnatural thought for a Chinese.

At length when the professor was thawed out, to the point of civility at least, the Bostonian in the party produced, from his impedimenta, a large package of Chinese books. The professor, with a quizzical look on his face, received a beautifully illustrated life of Christ, and Dr. Faber's four volume Commentary on the Classics, from a Christian standpoint. The learned man saw

THE KIUKIANG INSTITUTE.
A TRAINING SCHOOL FOR CHRISTIAN WORKERS.

the beauty of the printing, and bowed his acknowledgments. Then ensued a scramble among the students for the remaining books. One fine-looking fellow secured a large volumed commentary on St. Mark and St. Luke, and three or four others chased him to his room in the attempt to get it from him.

We left the scholar and his students earnestly poring over the books, and went out of the compound. By the banks of a sparkling brook we spread our luncheon and while talking over the experiences of the day, a messenger arrived from the professor. He was instructed to say that the books were much appreciated, that it was most kind of us to bring them; and might he ask that we bring another installment, especially the Commentary on the Classics? We assured the messenger that in two weeks or so books could be secured from Shanghai and would gladly be sent.

The White-Deer College, hoary with age, has been one of the strongholds of Confucianism. The greatest interpreter of Confucius refounded it to be a place of deep searching into the doctrines of the "Princely Man," the "Great Learning," and other truistic and altruistic teachings of the Sage of China. But now, with the decadence of years, it is a sleepy and degenerate cloister especially when compared with the Christian college located thirty miles away. There was a great contrast between the keen, alert, well kept students and Chinese teachers at Kiu Kiang, in

their orderly college buildings, and what we had seen behind the ivy grown walls of the celebrated White-Deer College. The one represented a strong, a masterful civilization, the latter had upon it the mildew of decline.

XV

CLASSICAL IDEALS OF SCHOLARSHIP

THE whole system of Confucian education pivots on the "taking of texts" and their exegesis. The student is seated in the examination hall, and, amidst a profound silence a text from the Classics is proclaimed. He has so committed to memory the entire tomes of sacred literature that, hearing the "text," he puts pen to paper, quotes literally and voluminously from memory and writes his thesis, which must not vary in exegesis from the standard commentator, Chü Hsi. His quotations in support of his argument must not contain a flaw in penmanship, nor an error in recollecting a passage, and if he deviates from the orthodoxy of the great commentator he is doomed to failure.

In pointing out the essence of scholarship, Confucius gave epigrammatic sanction to a great truth, "Learning, undigested by thought, is labor lost; thought unassisted by learning, is perilous." This profound statement has received the assent of generations of scholars only to be lost sight of in their general unthinking acceptation of all Confucius has written. Mencius, the great successor and disciple of Confucius, whose works are part of the canon, pointed out with evident

pride that since the Emperor Shun appointed the first minister of education, all the national literary lights have followed in the trodden paths of thought, but that "learning undigested by thought is labor lost," is ignored.

It has been said that, "Chinese degrees represent talent, not knowledge," and it may be added that it is a variety of talent which our utilitarian age is slow to appreciate. Mencius has sketched the characteristics of an ideal scholar, and begins by saying that, "he elevates his will." The Sage does not expand this psychological dictum, but in it he evidently went to the root of mental-moral development. The man who will become a real scholar has the motive within himself, he "looks not for external inducement," nor is coaxed by prizes or favors. The true student has a well poised judgment, and refuses to believe that might makes right. "He delights in principle, in the essence of justice, and forgets force." The student "receives no revenue from the Government without office, but accepts gifts." He does not aspire to be on the Government pay-roll unless actually serving the Government, but if individual officials desire to assist him by gifts, he does not compromise his dignity by receiving them. He is not, however, to become a charity student.

With true Oriental flavor Mencius wrote, "the scholar does not forget the dignity of his calling, nor its requirements," and the parable of Feng Fu and the Tiger hunt was cited to illustrate the

statement. "There lived amongst the people of Chin one Feng Fu; he was skilled in tiger-hunting, but afterwards became a famous scholar. As such, he went to the wild district, where the people were hunting a tiger. The tiger turned at bay in an angle of a hill, where no one ventured to approach it. Seeing Feng Fu at a distance, they ran to meet him. He rolled up his sleeves and descended from his carriage. The whole crowd were delighted, but the scholars laughed at him." To slay a tiger was not in the regular programme of the scholar's duties, and, no matter what the vulgar crowd approved, he should not have lowered himself by attacking the beast. One scarcely trusts himself to think of the impression which the game of Rugby foot-ball would make on a group of orthodox scholars in China.

"The scholar is a singular being" in his tastes, his behavior, his ambitions. And Confucius in all seriousness observes, "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid."

Still further light on the rôle of the student is shed by Confucius' "Great Learning." Chü Hsi introduces it by saying that, "The Great Learning is a book left by Confucius, and forms the gate by which first learners enter into virtue. That we can now perceive the order in which the ancients pursued their learning, is solely owing to the preservation of this work, the Analects and Mencius coming after it. Learners must

commence their course with this, and it may be hoped they will be kept from error."

The larger part of the volume "Great Learning" is occupied by the expanders and annotators through whose hands it has come. But the Confucian monograph is of such intrinsic value, so condensed, and so fundamental to our subject, that it is given entire.

"The Great Learning teaches how to illustrate illustrious virtue, to renovate the people, and to rest in highest excellence.

"The point where to rest being known, the object of pursuit is then determined; and that being determined, a calm imperturbedness may be attained. To that calmness there will succeed a tranquil repose. In that repose there may be careful deliberation, and that deliberation will be followed by the attainment of the desired end.

"Things have their root and their completion. Affairs have their end and their beginning. To know what is first and what is last will lead near to what is taught in the Great Learning.

"The ancients who wished to illustrate illustrious virtue throughout the Empire, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to

the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

"Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole Empire was made tranquil and happy.

"From the Emperor down to the mass of the people, all must consider the cultivation of the person the root of everything besides.

"It cannot be, when the root is neglected, that what should spring from it will be well ordered. It never has been the case that what was of great importance has been slightly cared for, and, at the same time, that what was of slight importance has been greatly cared for."

The province of the State is to examine men, the province of the student is to prepare himself alone, by employing a private tutor, or in a small group at the feet of a noted teacher. Mencius heartily deplored the inefficiency of many Chinese teachers, saying: "The talented used to make men enlightened through their enlightenment; now they make men enlightened by their obscurity." "The joiner and the wheelwright can give a man the compass and square, but cannot make him skillful with them," said he in

drawing the distinction between men who are equipped, and men who know how to use their equipment.

The Chinese sage received his student-disciples much as did the Greek philosophers. Our organization, discipline, and methods would have seemed supremely cumbersome to him. Mencius remarked, "I have opened a class; go not after those who leave, and reject not those who come." He pictured the process of training his disciples and said there were five methods of dealing with students. The receptive are influenced like timely rain, while others require moral pruning. Some must have their talents brought out by specialization, others, of critical natures, will depend on asking questions. Each Sage-teacher will have a chosen few whom he teaches privately, and to whom he entrusts the genius of truth. But Confucius was a severer master; "I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson." In the mind of Mencius the teacher was classed with the ruler, both were chosen by Heaven and given prominence throughout the Empire in order that the "common people" might be governed and instructed. The teacher has a "divine right" as well as the Emperor.

The question is not raised by the Chinese as to

the truth or adequacy of Confucian scholarship, the very thought is an affront to the mind. "All that was said by the sages is true; therefore all truth was spoken by the sages," is the way Dr. Smith puts it. The nation for ages has been ruminating the wisdom of the past, children have memorized poetical and historical archaics, wooden minded tutors have insisted on listless repetitions of Wen Li or classical records, and literary men have for years staked their fame on the eight-legged Wen Chang. The Wen Chang is a style of composition of ancient and arbitrary origin, which stretches the elastic thought upon a cruel rack. The eight legs upon which the essay stands are as rigid as if cut out of wood with a saw. "The number of characters [words], and for the most part their meaning and purport in each leg must agree with those of the corresponding leg. The least slip would be fatal to success. To make these numbers correspond required the unceasing, untiring and indefatigable labor of years, and the strain of the continued, agonizing effort during the three days of incarceration in the damp cheerless cell is something awful. Candidates sometimes die under the ordeal, and the strong man who went in well, comes out looking like a corpse."[1] Much of the essaying is also versification, and so fixed is the position of the idiographs that should perspicuity be gained at the expense of

[1] Rev. S. Isett Woodbridge on *The Eight Legged Essay.*

an unlawful mixing of characters it would result in "death to success," and the candidate's name might be publicly posted as unworthy to be again entered for competition for Chu Jên honors.

XVI

MORAL TRAINING OF THE PRINCELY MAN

THERE can be no appreciation, or depreciation, of Chinese studies, without a closer examination of "the master's" purpose. The Chinese "have the loftiest moral code which the human mind unaided by divine revelation has ever produced, and its crystalline precepts have been the rich inheritance of every successive present from every successive past."[1] The concensus of opinion is that Confucius did not teach morals for the sake of the individual, but to secure the stability and peace of the Empire. The Great Learning has already been quoted, the motive of which is contained in the words, "the whole Empire was made tranquil and happy." The teaching is politico-moral, far in advance of what one expects, and in some of its flights approaches the teaching of Holy Writ but only to descend again to the maxims of a commonplace expediency.

The Sage remarks that, "Perfect knowledge ought to be followed by the choice of what is good," and he made bold to say, "When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever

[1] China in Convulsion, p. 6.

he may have gained he will lose again." That the perfunctory passing of examinations is not enough to ensure good officials was emphasized by Mencius, "Intellect and character are the essential requirements for high positions of trust."

The most remarkable teaching of the Classics is undoubtedly found in the fifteenth book of the Analects, and uttered 500 years before Christ. Tzu Kung asked, "Is there one good word which may serve as a rule of practice for all one's life?" The master replied: "Is not Reciprocity such a word? What you do not want done to yourself, do not do to others."

Confucius dwells often upon the princely or superior man,[1] and Dr. Faber has collected these widely distributed sayings into a systematic order.[2] Following this in outline, it is interesting to see the rungs in the ladder up which the man of princely characteristics must climb. He begins with "The study or distinction of things," relating to man, not nature, and involving a classification of the things studied. The student will not be "gluttonous in eating," "nor seek comforts at home," but be careful in speech, and by proper associations "rectify" his conduct. If he gives up his studies he degenerates.

He then comes to "The completion of knowledge," that knowledge which results from study.

[1] The term Chün means literally Prince, but Chinese sinologues have generally rendered it, the Superior Man.

[2] Systematical Digest of the Doctrines of Confucius.

Necessary knowledge is said to embrace one's destiny, propriety, the use of words, knowledge of men and knowledge of the history of China. Mencius believes that real knowledge will lead its possessor to moral choices, and this belief permeates Confucian teaching.

The student at length reaches the point where he has "veracity of intention," where he sets his will on honorable living, especially in secret. The will is steadied and "rightly directed when it is set on learning," reasons this quaint philosopher. The feelings and desires, including pleasure, anger, pain, joy, are to be controlled and adjusted by a proper growth in wisdom. "Carnal love," "self-love," and "the love of riches," are bad impulses. The "love of study," "love of humanity," "love of righteousness," "love of propriety," "good faith," and "virtue in general," are good impulses and lead to the "rectification of the heart," which is followed by "the cultivation of the whole person." The princely man must be "cautious in speaking." "When one speaks, it should be to the point, and he speaks, or is silent, at the proper time." He must observe also the "rules of conduct," which involve four important relationships,—the proper serving of the father by the son, the proper serving of the prince by the subject, the younger brother must serve the older brother, friends are to be treated as one would wish them to treat him. The princely man must needs "guard his virtue," for it is of "divine nature"; and without

valor he will fail, for "Who sees what is right and does it not is a coward."

The self-controlled man has now reached a stage where he can attain unto "humanity," of which it is said, "filial piety and brotherly love are its basis." He practices towards men the five virtues of dignity, indulgence, sincerity, earnestness and kindness.

The superior man finds that his nature must be further cultivated by observances of loyalty, which lead to reverence of his parents, superiors, the Government, spiritual beings and religious observances. But this only brings him to another step in the incline; he must practice faith in his dealings with men. "Without confidence men cannot get on, as carriages cannot without cross-bars to which the beasts are harnessed." To this faith, or confidence in relationships, the superior man must add "earnestness, action in place of passivity," and avoid "difficulties" arising from pride, arbitrariness, resentment, desire, etc.

The management of the family is reduced to a minute system in China. The leading principles are six in number. (1) Filial piety. "Mere support of one's parents without reverence is beastly." "Filial piety is shown, after the death of parents, in not changing the customs of the father for three years." "To serve the dead as the living, the departed as the present," this is the greatest of family virtues. (2) Fraternal love which refers primarily to the rule of the older

brother over the younger. (3) Friendship should be cultivated with "the upright, the sincere, and the experienced, but not with the haughty, the coxcomb, or with the glib-tongued." (4) There should be no practice of "squeezing," or usury. (5) The proper "ceremonies" should be cultivated, and observed. Confucius would transgress the rules of propriety enough to "cane" a man who was insolent to him. (6) Music is strongly urged as an element in "the management" of the family, and Confucius confesses that he lost his taste for meat for three months, having been charmed by exquisite music.

In the development of men of princely traits, the preceding steps land them finally on the eminence of national security and peace. The study of things, the completion of knowledge, the veracity of intention, the rectification of the heart, the cultivation of the whole person, and the management of the family, culminate in the order of the State. There need be no argument from a foreign pen to show that Confucius' theory of morals is part and parcel of his political economy. But Dr. Faber observes, "Ethics were to him (Confucius) so closely bound up with external forms or rites, that his disciples for the most part lost themselves in the rites and neglected the morals."[1]

There are surprising omissions in his moral philosophy, and the responsibility for polygamy

[1] The Mind of Mencius, pp. 17, 183.

in China, with the consequent degradation of woman, must be placed upon the sage and his followers. He might have lifted the yoke from the neck of Chinese womankind but he forever let slip his opportunity. Mencius says that a mother should accompany her daughter, about to be married, to the door with this last injunction: "When you come into your household, be respectful, be circumspect, do not oppose your husband. The vocation of wives and concubines is to act rightly in resignation." In the words of Dr. Faber: "It is sad to find so very few passages in Chinese literature which can be adduced in condemnation of the immorality of polygamy. I know of very few which go so far as those of Mencius, and they leave it an open question."[1]

The "Book of Odes" which Confucius edited, contrasts the treatment which is accorded to children in the home. Boys "will be put to sleep on couches," girls "will sleep on the ground"; sons will be "clothed in robes" and play with "sceptres," daughters will be wrapped "in wrappers," and will play with "tiles." This Chinese book of Psalms reasons that:

> "A clever man builds a city,
> A clever woman lays one low;
> With all her qualifications, that clever woman
> Is but an ill-omened bird.
> A woman with a long tongue
> Is a flight of steps leading to calamity;

[1] The Mind of Mencius, pp. 17, 183.

For disorder does not come from Heaven,
But is brought about by women.
Among those who cannot be trained or taught
Are women and eunuchs."[1]

The supposed moral power inherent in literature and education has provided a text for many a sermon by rulers and by literateurs. The Emperor Yung Cheng (1723) addressing the Han Lin Academy reminded the members that, "Literature is your business, but we want such literature as will serve to regulate the age, and reflect the glory of the nation. As for sonnets to the moon and the clouds, the winds and the dews, of what use are they?" The renowned Emperor K'ang Hsi advised the people "educate your sons and younger brothers in order to hinder them from doing what is wrong." The fallacy of all non-Christian philosophy is the assumption that intellectual education will of itself produce morality.

[1] Chinese Literature.

XVII

THE CONFUCIAN CURRICULUM

THERE are not more than thirteen works in the sacred library of the Chinese scholar. The thousands of other books which he possesses are not of this revered circle. It is somewhat like the library of the theologian, whose Scriptures consist of sixty-six books, but whose library may have scores of commentaries, histories, sciences and general treatises.

In the Chinese canon there are two main divisions, as in the Christian Scriptures, commonly known as the "Five Classics" and the "Four Books," which in ordinary parlance are spoken of as the "Chinese Classics." We shall reverse the chronological grouping to study them in the order of their importance as subjects in the examinations.

The Great Learning, or Ta Hsio, has already been quoted, as far as it is supposed to have come directly from Confucius. It once formed a section of the Li Chi, and it has been profusely commented upon and extolled to the skies by Chinese scholars. Pauthier in the "Argument Philosophique," calls it, "a system of social perfectionating."[1] It is agreed by several foreign

[1] Quoted in Life and Times of Confucius, p. 33.

critics that K'ung Chi, Confucius' grandson, was the chief compiler.

The Doctrine of the Mean, or Chung Yung, was compiled by K'ung Chi, who goes also by the name of Tzŭ Szŭ. It discourses on the motives and actions of an ideal, perfect man who avoids all extremes. When all the passions and affections are held in perfect equilibrium the heart is said to be correct.[1]

The Analects, or Lun Yu, are the collected sayings of Confucius, compiled by the disciples of Confucius' first band of apostles. They are a collection of sententious dialogues or monologues typical of the Chinese wisdom literature.

The master said: "Is he not a man of complete virtue who feels no discomposure though men may take no note of him?"[2]

The master said: "If the scholar be not grave he will not call forth any veneration, and his learning will not be solid. Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults do not fear to abandon them."[3]

The master said: "At fifteen I had my mind bent on learning. At thirty I stood firm. At forty I had no doubts. At fifty I knew the decrees of heaven. At sixty my ear was an obedient organ for the reception of truth. At seventy I could follow what my heart desired without transgressing what was right."[4]

[1] Chinese Researches, p. 213.
[2] Analects I, 1.
[3] Analects I, 8.
[4] Analects II, 4.

The master said: "The accomplished scholar is not an utensil."[1]

The master said: "The study of strange doctrines is injurious indeed."[2]

The master said: "While his parents are alive, the son may not go abroad to a distance. If he does go abroad he must have a fixed place to which he goes."[3]

The master said: "The prosecution of learning may be compared to what may happen in raising a mound. . . . Though but one basketful is thrown at a time, the advancing with it is my own going forward."[4]

The master said: "There are three things of which the superior man stands in awe. He stands in awe of the ordinances of heaven. He stands in awe of great men (nobility). He stands in awe of the words of the sages."[5]

Mencius' own name is attached to the last of the "four books," which is larger than the Great Learning, the Doctrine of the Mean, and the Analects combined. He lived during the fourth century B. C. (372–289), enjoyed the society of the princes and nobility of his day, and has left a work about which Dr. Faber remarks: "We can indeed say in all truth that Mencius is now the darling of the Chinese. Out of the whole range of their literature there is no other work which is such a living reality as Mencius."

[1] Analects II, 12.
[2] Analects II, 16.
[3] Analects IV, 19.
[4] Analects IX, 18.
[5] Analects XVI, 8.

The two centuries between Confucius who lived 551–478 B. C. and Mencius did not interfere materially with the latter's becoming the great apologist of the Sage. In fact, this interval helped the fame of Mencius for he, single-handed, attacked with the tried weapons of his master the teachers of socialism who had come into the arena of thought to dispute the master's preeminence. Mencius, like Confucius, was the staunch ally of absolutism in government, and their teaching combined is the Magna Charta of the Chinese official, from Emperor to mandarin; while the common people believe that Confucian absolutism is "the will of heaven." Plato and Mencius were contemporaries; which has influenced more minds?

The I Ching, or Book of Changes, dates from 1150 B. C. It is accredited to Wen Wang, and has been an enigma for each successive generation. Confucius took it in hand and spent much time in trying to make it intelligible, with only a moderate degree of success. The I is the Chinese book of Genesis, and more. It attempts to present the theory of the origin of the universe, and to explain the law of its forces. The royal writer Wen Wang is said to have been a contemporary of Pythagoras, and the similarity in the methods and results of the two widely separated founders of Physics have been pointed out. The working unit of the I is a set of eight trigrams which are used in sixty-four combinations, and are supposed to unlock the origin and

destiny of cosmos. All matter is stated to "have proceeded from two great male and female vivifying elements, the *Yin* and the *Yang*, which in turn owe their existence to the T'ai Chi, or the first great cause." This duality pervades all Chinese ideas of earth, stars, worship, medicine, and various forms of life. In regard to the I, Confucius says in the Analects, "If some years were added to my life, I would give fifty to the study of the I, and then I might come to be without faults." The weakest point in Confucius' character is his extravagant admiration for the *I Ching*, which is little more than a lot of enigmatical nonsense intended for the prognostication of good and bad fortune. The book has ever been the treasury from which sorcerers, fortune-tellers, mystics and charlatans of every kind have drawn their supplies.

The Shu Ching, or Book of History, originally consisted of one hundred books, but only fifty-nine of these have been preserved. This record goes back to 2,300 years before Christ and consists largely of dialogues between, and about, the kings and ministers of the various dynasties, and is the record of the doings and sayings of men who are much the same to-day as when the record was begun. Confucius wrote, at least, the table of contents, and it bears the mark of his approval, but the exact extent of his work upon it is still a matter on which sinologues differ.

The Shih Ching, or Book of Odes, presents

another ground for the disagreement of authorities. It seems true, however, that Confucius at least edited this collection of 300 and more poems, from a promiscuous lot of over 3,000, the rest of which did not meet with his editorial approval. They are songs of peace and among them one finds few "Barrack-room Ballads." The standing which is accorded the Shih in China is shown in Confucius' remark that a man unacquainted with the Chih Ching was unworthy of being conversed with. In the second book of the Analects, Confucius says of the Shih: "In the Book of Odes are 300 pieces, but the design of them all may be embraced in that one sentence,—'Have no depraved thoughts.'"

The Li Chi, or Book of Rites, dating from the time of the Chou emperors is a bulky collection of rules for personal conduct in private and public. Although it serves some such purpose as an official book on "Manners or social usages" would cover in the West, yet its importance has been magnified by a nation which disbelieves in "rough and ready" deportment, until it has become the law of life. Every movement of official or social intercourse is ordered by the Book of Rites. One of the great departments of the Imperial government, the Board of Rites, concerns itself largely in interpreting and enforcing the Li Chi.

The Ch'un Ch'iu, or Spring and Autumn Annals, is from the hand of Confucius. It is an historical chronicle of the events of 240 years

(722 to 484 B. C.), and about it the critics state that no historian has been more biased, unjust to the facts, and willfully misleading, than the celebrated author of the Ch'un Ch'iu.

The Chinese student, therefore, saturates his mind with the works which have come down through the hands of Confucius, and which with some show of justice we may characterize as sociology, moral philosophy, political and other maxims, apologetics, cosmogony, history and historical romancing, poetry, and, as important in his mind as any, manners. Though the curriculum is largely religious in its control, yet it provides practically no teaching of Theism. Though it is the permanent support of absolutism, yet it guarantees large liberties to the populace.

We have completed an outline of the nine Chinese classics, which figure largely in the Examinations, but we have by no means presented a complete list of the literature of China. The Chinese student must be well guarded in his interpretation; not only must he be orthodox, but he must be accurate. On the I Ching there are 500 different commentaries; on the Shu, 150; on the Shih Ching, 150; on the Li, seventy; on the Ch'un Ch'iu, 250. But with the Four Books, which are really the central part of the Confucian curriculum, the student has an easier task, as there are but 170 commentaries, and, moreover, the brief and easy one prepared by Chü Hsi is the official standard.

Although elementary studies are optional, as are the examinations for advanced students, yet custom has firmly fixed the course of study. The lad begins his literary career with the Three Character Classic, or primer, which gives sketches of eminent scholars, the dynastic succession, historical musings, and quaint philosophy on man and his relations. The Three Character Classic is followed by a-dry-as-dust Enumeration of Surnames, which has to be memorized and which unlocks the more than 400 family titles used by the Chinese.

An ancient reading book, called the Thousand Character Classic, is then put into the hands of the youth and he nourishes his mind on its antique and obscure philosophizing, and masters its 1,000 characters. The Odes for Children are a refreshing relief, for the Canons of Filial Piety and the Juvenile Instructor soon follow and the youth becomes saturated with unexplained, and therefore meaningless, learning.

Of all the ancient lore which Chinese Children puzzle over, the Sacred Edict, or Sheng Yu, by the Emperor K'ang Hsi is the most revered.[1]

[1] *Digest of the Sheng Yü or Sacred Edict.*

1. Pay just regard to filial and fraternal duties in order to give due importance to the relations of life.

2. Respect kindred in order to display the excellence of harmony.

3. Let concord abound among those who dwell in the same neighborhood, in order to prevent litigations.

4. Give the chief place to husbandry and the culture of the mulberry-tree, in order to procure adequate supplies of food and raiment.

Dreary indeed is the school life of the Chinese lad, forced by custom to memorize ancient tomes, and unenlivened by those amenities which characterize study and teaching in Western schools.

After two or three years of memorization the pupil's work is somewhat relieved by elaborate explanations and illustrations from his teacher.

The average literatus among the million, does not live near an Open Port. He may have seen, but it is doubtful if he is acquainted with, a single foreigner. Of what does his knowledge consist? What does he know? What is the bent of his mind? Chief among his mental acquisitions must be mentioned the following:

5. Hold economy in estimation in order to prevent lavish waste of money.
6. Magnify academical learning, in order to direct the scholar's progress.
7. Degrade strange religions, in order to exalt the orthodox doctrine.
8. Explain the laws in order to warn the ignorant and obstinate.
9. Illustrate the principles of a polite and yielding carriage, in order to improve manners.
10. Attend to the essential employments, in order to give unvarying determination to the will of the people.
11. Instruct the youth, in order to prevent them from doing evil.
12. Suppress all false accusing in order to secure protection to the innocent.
13. Warn those who hide deserters, that they may not be involved in their downfall.
14. Complete the payment of taxes in order to prevent frequent urging.
15. Unite the communities in order to extirpate robbery and theft.
16. Settle animosities, that lives may be duly valued.*

* Rev. Dr. Milne's translation.

1. He can compose elegant Chinese prose, according to the fixed laws of composition.

2. He commands from memory the bulk of the thirteen classics which means that his conversation and writing are punctuated with classical allusions.

3. It is probable that he has the ability to compose epigrams, and epigrammatic couplets and quatrains.

4. He is saturated with the family law and a knowledge of the five relations—the fundamentals of sociology.

5. He believes that the ruler has divine right and the scholar has divine opportunities.

6. He doubts not that China is the Central Nation of the world, not only geographically but intellectually.

7. Foreign nations are to him barbarous, and rightfully should seek culture from Heaven's Country. Their brutal militarism explains their dominance.

8. He knows the life-story of China's rulers, sages, scholars, statesmen and poets.

9. He thinks he knows the principles of Cosmos, and the rules for unlocking its laws.

10. He has at his disposal remarkable but rude astronomical calculations.

11. He has been taught to disdain foreigners with their "strange doctrines" and their disregard for "propriety."

12. He is well-bred according to standards which are older than European history, and he

hesitates to recognize as a gentleman a man who does not conform. If your manners are not his, then yours are not good manners.

13. The Chinese literatus fastens his black eyes upon you, reads your character, sifts your motives, and thinks he makes an altogether keener analysis of you, than you do of him. He knows no rules of psychology but without them may make a better psychological diagnosis than you do.

On the other hand we may note down a few of the things which the typical literatus does not know:

1. The geography of the world, and even of China, is a terra incognito to him.

2. He has heard only rumors, unconfirmed, that the earth is round, and that it revolves about the sun.

3. His knowledge of the earth, its origin, its geology, etc., is fanciful untruth, leading him to all kinds of superstitions.

4. His chemistry is alchemy.

5. A modern "laboratory," a telescope, a proposition in Euclid or even in fractions, a pump or an engine, he has probably never so much as heard of.

6. He has no thought of ever "speaking in public"; probably he has never seen an audience listening to a lecture.

7. The spirit of chivalry is not his, he does not recognize the equality of woman, but he may make a good house-lord.

8. He has no knowledge of Theism, and his mind is a blank in regard to all high religious questions, except such as are connected with Ancestor Worship, the worship of Confucius, and of Idols.

9. He does not know that he is provincial and that he is ignorant.

10. It does not dawn upon him that he loves to believe a lie, that he is bigoted, pedantic, and conceited.

To impress the mind of the student of the old school calls for powerful measures, something approaching mental dynamite. Or as a missionary, with brilliant appreciation of the paradoxes in getting at an educated ignoramus, remarked, "saw his legs off"; cut away his props and bring him to a sense of his ignorance. Elementary science affords effective explosives for opening his mind. He worships the god of lightning, but you show that this deity is chained to your carriage wheels, to your house lights, to your street lamps, to your talking and writing machines; that his god is in reality the electrical servant of mankind, and that to worship him is senseless. He worships the earth dragon. He points out in every range of hills the couchant head, vertebræ and tail of this demon-god, who if his back is pricked will bring untold misfortune on the neighboring communities. You take him to this same centre of earth-awe, and you dig out the coal, the silver, or the gold, you prove China to be the greatest unworked mine in the world, and you are in a

position to explain that superstition alone has kept this wealth hidden for centuries.

Machinery of various kinds, apparatus which really illustrates, scientific collections, experiments, lectures with the stereopticon, conversations in which he sees for himself that you are neither a demon nor a god, but a flesh and blood man and interesting withal; books written in the language of culture, historical, biographical, political, religious; these are measures for such men. Your effort at this stage is neither to make a scientist of him nor a convert, but to break a path into his mind for the entrance of Truth.

After the currents of higher education have begun to move through his being they will drive out Taoism and Buddhism with their attending demonology, as the typhoons expell the fœtid, stifling, deadening heat and bring in the glories of an Asian autumn.

XVIII

THE METAMORPHOSIS OF THE EXAMINATION SYSTEM

THE Chinese have been from time immemorial the masters of letters, but of practical science they have known next to nothing. Modern education will make practical to the Eastern man the words of Browning: "A man's reach should exceed his grasp, or what's Heaven for?" There are many ill-trained men whose little handful is more than they can carry but who if wisely trained would have a reaching power far in excess of their present attainment. This applies to manual as well as to mental laborers. The report here summarized of the United States Educational Commission is doubly true of wage-earning power in the East. In America a man's earning power, it is estimated, is increased fifty per cent. by a common school education, one hundred per cent. by a high school training, and two hundred per cent. by a college course. Although Confucian education imparts a culture, yet it is a culture deficient in truth, and truth is the soul of learning. Judged by Western standards the scholar of the East impersonates cultured ignorance. It may be urged that modern education is unsettling the

Oriental mind and that it will create havoc among hoary customs and methods of thought. This must be true, and in itself forms a desirable objective. Confucius, the chief teacher of the yellow nations, cautioned his disciples to "walk in the trodden paths." Since his day precedent has been the law of the East, for his people have said: "What Confucius teaches is true: what is contrary to his teaching is false: what he does not teach is unnecessary." And the Emperor K'ang Hsi boldly advised the nation to "discard strange doctrines in order to glorify the orthodox teaching." But it does not behoove us to glory unduly over the Chinese, for how long has it been since a "liberal education" with us consisted primarily of Greek and Latin poetry, history, romance and tragedy, and "practical courses" of study were taboo?

At length applied mathematics, biology, chemistry, physics, engineering in its various forms, scientific medicine, the principles of international law, psychology, and philosophy have begun to appeal by their own worth to China as they had already done to us. Many years ago it became evident that the new ideas were fomenting in Chinese minds. Prince Kung of the Imperial family addressed, previous to the Japanese war, an official letter to the Throne of which the following is part: "The machinery of the West, its steamers, its fire-arms and its military tactics, all have their source in mathematical science. Now at Shanghai and elsewhere the building of

steamers has been commenced; but we fear that, if we are content with the superficial knowledge, and do not go to the root of the matter, such efforts will not issue in solid success.

"Your Majesty's servants have accordingly to propose, after mature deliberation, that an additional department shall be established, into which no one shall be admitted but those who are over twenty years of age, having previously gained a degree in Chinese learning. *For we are convinced that, if we are able to master the mysteries of mathematical calculation, physical investigation, astronomical observation, the construction of engines, the engineering of water courses, this and only this will assure the steady growth of the power of the Empire.*"

The building of a few government colleges, the extended influence of the Christian colleges, the outcome of the China-Japan war, the advocacy of new education by men who had the ear of the Emperor, the pressure of foreign governments, notably German and Russian,—these were the chief causes of the change of policy succeeding Prince Kung's memorial to the Throne.

The radical change of attitude which the prominent men of China have manifested towards western education is surprising. The great Viceroy, Chang Chih-tung, of Wu Ch'ang, in 1898 wrote sentiments which would certainly have cost him his head a few years before. He said, in regard to the examination system and

the national vice of opium-smoking: "A renaissance of learning then would save the world (China)! by directing attention from opium to more worthy objects. All classes, rich and poor, in city and country, would have something desirable to learn. Even those physically disqualified from going abroad, could read the current literature of the day, whilst the strong could (also) learn from travel. The literati would become thoroughly conversant with the affairs of the world, and the lower classes would become expert in their various trades."[1]

The Emperor, Kuang Hsu, in 1898, headed the greatest revolution which has ever broken out in China. It was and is a rebellion against hoary customs, more sacred than laws, in which this "Son of Heaven" turned his back on his ancestors and their beliefs. In order that the real significance of this educatio-political revolution may clearly appear, we will refer to the Emperor's own words.

It must be remembered that, for centuries, the government examination system had prevailed in China, and that this system has "done more than anything else to hold China together." This being said, what was the nation's surprise in 1898 to find the old essay system abolished by a short Imperial edict. In beginning the reconstructive work, the Emperor said: "We agree with the said sub-Chancellor (who had memorialized the Throne); and also that a simple knowledge of

[1] China's Only Hope.

the Classics is not enough to fit men nowadays for important posts in the Imperial Government. What is most important now is for men to have knowledge of the world, and of things going on outside of China. Such men are required for the Government, and every opportunity should be given such to bring to light their experience and knowledge."

The Emperor followed this with an edict in regard to a government university of foreign literature and science in Peking, and said emphatically:—"We therefore now command that the plans and regulations for the proposed university be forthwith arranged without further delay," etc. At Tientsin and Shanghai, there had been previously established government colleges, and at the opening of the Shanghai institution, 700 students presented themselves, of whom only 140 could be admitted. Yet no such remarkable language had previously proceeded from the Throne. As will be seen, the Emperor had but begun, for in a succeeding edict he said:

"In addition to the establishment of the Imperial University at Peking, those established in the provinces are to be divided into three classes, namely: those established in each of the provincial capitals are to be of the first-class; the second-class are to be those established in the various prefectural cities; and those in departmental and district cities are to be of the third-class. Two months are to be given to the various Viceroys and Governors to report to the Throne

the number of colleges and free schools within their jurisdiction, where situated, what their present incomes are, etc., as, without any exception, they are all to have their former constitutions and charters changed, in order to give place to the new order of things—combination of Chinese practical literature and Western studies." The Emperor did not forget that colleges must be financed. From the earnings of the China Merchants' Steam Navigation Company, the Imperial Telegraph Administration, the Weising Lottery, and the gifts of wealthy men the necessary funds for education were to be derived. He promised to reward "beyond the usual routine scale" all philanthropists who personally establish and endow colleges. And, furthermore, in order to facilitate such an elaborate programme, he concluded by saying that "all memorial or other temples built by the people, except those wherein sacrifices are required by edict, are to be turned into schools and colleges for the teaching and propagation of the new learning. To all who study in these new institutions of learning and graduate therefrom is extended the promise of being accepted in the government services in the usual way."

The Emperor desired to make the new learning practical from the start. He issued two edicts, "commending copyright and patent privileges to our subjects," coupled with a promise to substantially reward, in a special manner, the most brilliant and talented authors of books

and inventors of machinery and works of utility, as well as such as had conspicuously distinguished themselves in the establishment of schools and colleges in the Empire." The edict states the various rewards and accruing rights, and proceeds:—"We, therefore, hereby grant our consent to the same being immediately put into operation and notified to the various high provincial authorities for public information by means of proclamations," etc. "Great care, however, should be taken that only the really deserving be rewarded, thereby encouraging true genius and merit."

In the first of these edicts on inventions, the Emperor noted that "we do not lack either men of intellect or brilliant talents, capable of learning and doing anything they please, but their movements have hitherto been hampered by old prejudices." He had an extensive plan in mind, for he not only refers to literary, educational, and inventive matters, but also to "irrigation works for the benefit of agriculture," and "rifle factories or cannon foundries."

The Emperor was in earnest, but there were great difficulties in his way. Before he entered on reform, his favorite minister, Weng T'ung Ho, was cashiered of his office and forced into retirement. There were greater obstacles to be overcome. How could the debauched political conscience be trusted to carry out such reforms, when most of the agents of the new ideas were themselves identical with the agents of the sys-

tem of official plundering which permeates the country? Can the blind lead the blind? Furthermore, although China is an absolute monarchy, yet if the Emperor deviates from the customs of his ancestors did not Mencius teach that the people should rebel? Cannot a censor publicly denounce even his sacred majesty?

But more unfortunate than these possibilities were the actual facts. The Emperor, Kuang Hsu, was dethroned September 22d, 1898, by the combined action of the royal family, who were united against him. Who were the chief mourners in China? Strange to say, the literati. In Northern, Central and Southern China the literati were anxious that modern education should supplant the older cult. Reliable evidence has come from the distant inland provinces of Honan, Hunan, Shansi and Szechuan, which confirm the testimony from the literary centres nearer to the port cities. When the Manchu clan leaders crushed the reform plans the literati throughout China seemed greatly disappointed. They are the real leaders of the Empire; and not many years ago they were solidly opposed to Western education. Men said it would take centuries to move them. But the fact is that the nation left its old moorings in 1898 and was ready to put to sea. Driven back to port by an official storm, it simply waits a more propitious time. This was a remarkable revelation to most onlooking foreigners, and points to striking changes in the future.

In the early part of 1900, the Chinese editor of a Canton vernacular newspaper boldly returned to the attack. His Emperor was dethroned and imprisoned, reformers were being hunted for their lives, the property and homes of his friends were being confiscated before his eyes, and yet he wrote: "These are they [speaking of the strong nations] whose minds have been enlarged by daily advances in all kinds of learning, and consequent accumulation of practical wisdom. . . . An Empire's future is determined by the wisdom and knowledge of the masses, which of course depends on the kind of education they receive. . . . Peking scholars in ordinary times by virtue of their usual studies have become stereotyped. They are narrow-minded. They have devoted their energies to worse than useless subjects. They have now come into perfect sympathy with their mental atrophy. . . . Having stated clearly the fact that China is stricken with mental paralysis, we now refer to the causes which have led to this disastrous state of affairs." The editor goes on to state with remarkable clearness the reasons for the collapse of China, and although each point made is worth quoting, we must content ourselves with two or three. "1. There are many forms of sorcery, demonology, fortune-telling, feng-shui, and all their superstitions, which have barred the path of progress and the acquisition of true knowledge. 2. There are the government examinations, the present scale of

official emoluments, the whole system of official etiquette, the bribery which has permeated every fibre of official life; also the biographies, novels and traditions, all of which constantly uphold and belaud the present system of officialism; moreover, the five degrees of feudal and the nine stages of official rank, outside of which no one can hope to gain either honor or success. These are an incubus on all national life and development."

Such statements were claps of thunder, and they were repeated day by day, from so many parts of the Empire, that one believed a cleansing storm would soon pass over the land. And the storm came, drenching part of the country in blood.

The Empire was distinctly surprised when from her retreat at Hsi An Fu in August, 1901, the Empress Dowager began the promulgation of royal reforms of education identical in spirit with those for which the Clan Court had deposed the Emperor in 1898. She decreed that in "examining candidates for office in the future," the old Wen Chang style of composition be abolished, and that "short essays or articles on modern matters and Western laws, constitutions and political economy" be substituted. She laughed at the bow-and-arrow competitions for military preferment saying that they were "not of the slightest use in turning out men for the army," and forthwith prescribed the study of "strategy and military science" in "modern military acad-

emies." By a stroke of the pen she thought to turn the mind of the nation from its old to a new course. How were a million men yearly to acquaint themselves with "modern matters"? Were not most of the chancellors as ignorant as the students they were set to examine as to the "laws, constitutions and political economy" of Western lands? The very vastness of the problem, were there a willing mind, would require years of intelligent, patient effort for its solution.

An example in point was furnished in Shantung at the first examinations after the reform decrees of 1901. The Literary Chancellor of the province was a man of talent, we presume, but not a man of knowledge. He prepared a list of books on foreign subjects by which the prospective Hsui Tsais were to prepare themselves for the examination on such "modern matters" as "political economy, commercial intercourse, military training, common law, international law, astronomy, geography, physics, mathematics, manufactures, sound, light, chemistry, and electricity." A missionary writing from the Province says, "The foreign list, while containing one good arithmetic, chiefly consists of books out of date, several lists of scientific terms, a scientific magazine defunct some eight or ten years ago, the whole being thrown together without regard to order. . . . The issuing of such a list strongly indicates a willful misleading of the students entrusted for three years to this man's care, for he could have

had—in fact it is certain that a list of text-books, now in common use in the foreign-conducted schools of China, was presented to him, but no use was made of it."[1]

The Board of Rites has issued complete rules for the reformed examinations. Slavery to the old, cramped, arbitrary style of composition was abolished, and the competing students were advised to "express themselves fully and clearly, and not by copying the old commentaries; nor should they lay undue stress on the style of composing, nor use characters which are not in vogue at the present time. The copying of passages from the Buddhist and Taoist books and from newspapers, as well as the use of foreign languages is strictly prohibited."

The new rules abolished the custom of having all essays copied by the official scribes after they are handed up and before they are read by the Examiner, "but if partiality be shown by Examiners to persons whose handwriting they recognize, when found out, both parties will suffer and the examination papers shall be considered void." The Board of Rites know that the old Adam nature has not yet been subdued, and "to prevent students from getting help from other persons each student after he has given his papers to the Examiner must write out from memory the first four columns of his own essays, or answer questions on a separate sheet of paper."

[1] *North China Daily News*, Feb. 26, 1902.

"A description of the form and age of the person examined will still be required, and the seal on the first page of the essays will be stamped as before." Such essays as meet with approval shall be reread particularly to ascertain if "there is anything in them which is unsuitable to the subject," or whether there have been inducted into them quotations from the "ancients, copied by persons under examination" without due credit being given.

The Board referred the Examiners to the printing-presses in Central and Southern China for supplies, "as many books have been recently burned in the headquarters of the Board of Rites, and as material changes have been made in the examination system." Even had not the ancient lore stored in Peking been destroyed during the Boxer uprising, the Board would have been compelled to turn for its supplies, to printing establishments conducted by missionaries or by Chinese who have imitated foreign methods. The printing establishments in Shanghai are overwhelmed with orders from all parts of the country, from all grades of literary aspirants and officials, and for all kinds of treatises.

The proclamations from the Throne and by the Board were all that could be desired as proclamations, but they must have little effect in building up a new and practical system without men. Men of modern education, who will necessarily be young men, probably without the highest "classical" attainments, must be appointed over

the heads of the elderly Chin Shihs to the Literary Chancellorships of the Empire. Here comes a struggle, an intense and prolonged struggle against conservatism and custom.

MINISTER CONGER, PRES. SHEFFIELD AND CHINESE OFFICIALS IN COLLEGE GROUNDS.

CONCOURSE OF PEOPLE ATTENDING THE DEDICATION OF THE COLLEGE.

NORTH CHINA COLLEGE, REBUILT.

XIX

THE RISE OF MODERN COLLEGES IN CHINA

CHINA has a coast line of about 2,500 miles, washed by a great ocean, over which the people look towards the rising sun. America has an eastern coast line, washed by another great ocean, and its people face towards the morning. The Christian strategist in the colonial time in America was a university-bred man, and on reaching the new continent he planned for higher education. There have landed during the past hundred years many university men and women upon the eastern coast of China, and Rev. Timothy Richard, Litt. D., himself an Englishman, has called attention to the fact that nearly all the modern colleges in China have been started and are manned by Americans. These men are giving to China ideas and principles which will largely shape her future development.

We may recall the early influence on the American Republic of Columbia University, and the University of Pennsylvania, established by Episcopalians; of Princeton established by the Presbyterians; of Harvard, Yale, Williams, Dartmouth and Amherst, established by the Congregationalists; of Brown University, by the Baptists and of the other Colonial and post-

Colonial seats of advanced Christian education. In the Colonial period of American history Christianity and scholarship were in apposition, not opposition, to each other as is witnessed by the history of the universities in that seaboard chain, from the University of Georgia in the South to the University of Vermont in the North.

There has been established along the eastern seaboard of China, a chain of Christian literary and scientific institutions, from the Christian College in Canton, to North China College at T'ung Chou, the buildings of which were razed to the ground in 1900 by ignorance and superstition gone mad. No one can estimate how largely China will be influenced by such institutions, including the College at Teng Chou (Presbyterian), the Methodist Universities at Nanking and Peking, St. John's College (Episcopalian) and the T'ung Wu College in Soochow (Southern Methodist), the Anglo-Chinese College in Foochow (Methodist), and by the other foundations in Foochow, Amoy, Wu Ch'ang and other cities. We do not refer to theological seminaries, which have their distinct work, but to colleges and high schools which stand for modern, liberal, Christian education.

After the early colleges in America had taken root, higher education worked its way inland; and so with the colleges of China. The American authorities took upon themselves the responsibility of founding State institutions, after the Colonial colleges had proved successful, but

in these distinctively religious teaching played a lesser part. In China the Government, Imperial and Provincial, has established or allowed to be established a number of State colleges, which are the forerunners of a new educational system.

It must be doubted whether China judged by our standards has yet produced one educator. Capable teachers, no doubt have been brought forward, but the new learning is too young to have yet matured such native leaders as one finds in Japan. Education will be for many years, if it justifies the name, in the hands of foreigners. The chief educational honors are about evenly divided between two college presidents in North China who have developed strong Christian institutions:—C. W. Mateer, D. D., LL. D., of Teng Chou College, and D. Z. Sheffield, D. D., of North China College. W. A. P. Martin, LL. D., may be said to be the founder of modern state education in China. He was elected President of the T'ung Wen College in 1869, remained at its head for twenty-five years, and was then chosen President of the Imperial University. But Presidents Tenney and Ferguson have the credit of developing prior to the Boxer uprising the most thorough and well-equipped government colleges, amidst, it must be remembered, many vexations and uncertainties.

Hongkong is advantageously situated to wield a great educational influence over the neighboring continent if she awakes to her opportunity. In the British Colony there are fewer of the

prejudices and shortcomings of "old custom," and Hongkong is largely composed of Cantonese, who as far as enterprise goes, are the Britons of China. Their business and colonizing interests however, lead them to place a purely commercial value on education. The students leave the class-room for remunerative positions before their education has begun to soak in. In this respect, the results in Hongkong do not measure up to those in most of the schools and colleges of Middle and North China, although the government makes a continuous and systematic effort to meet its obligations, in a community where the ruling race is in the vast minority.

The Hongkong school system dates its expansion from 1873, when the grant-in-aid system was adopted. In twenty years there had grown up 229 schools, and in them were 10,940 scholars. Of this number of schools, nearly one hundred were private Confucian institutions, ninety-five were Christian mission schools, and thirty-five were Colonial Government schools. Out of these 229 "hardly sixteen schools could be said to have proper accommodation" in rooms or buildings. Purely English instruction has constantly been gaining ground. The system does not lift the pupils up into real college work; the best of the institutions rank with secondary schools. The Local Oxford Examinations have for some years been essayed with success by both boys and girls, and in 1892 arrangements were completed whereby the Examinations of London University,

QUEEN'S COLLEGE, HONG-KONG.
WITH OVER 1,500 STUDENTS, MOSTLY CHINESE, IN ATTENDANCE.

and of the College of Preceptors in London, might be held in Hongkong.

A Central School for Girls, mostly of Eurasian birth, was opened by the Government in 1890, and Christian schools for girls have also been started whose students have borne themselves honorably in the university examinations.

Queen's was the first Government College for Chinese in the East, but it is conducted by the British Colonial, not the Chinese Imperial Government. There are about 1,500 boys in attendance, and the College enjoys an income, from fees and Government appropriations of over $40,000 in silver. No dormitories are provided and each student shifts for himself. The tuition charged is about thirty dollars, and of the expenditure for each student, he himself pays about sixty-six cents and the Government thirty-four cents of every dollar.

In a Report of the Examiners attention is called "to the great unevenness of merit in almost every class in almost every subject." This was probably due to the fact that the college has been in such a crowded condition that students were forced up into classes for which they were not prepared. The study of English colloquial was not yielding the results that it should; Euclid was a dark maze for some of the lads; there was considerable stupidity as to foreign geography; and history was not given the range the examiners thought necessary. The system was submitted to an investigating committee in 1902,

as radical changes were demanded. A large sum of money has been privately subscribed to found a new public school with branches in such continental cities as Canton and Shanghai.

Education in Hongkong is a great disappointment to the keen observer. It cannot be pointed to in either methods or results as an object-lesson for the neighboring Middle Kingdom. Judged by their own critics we must conclude that a young man of any nationality, no matter how diligent, cannot get an advanced education without going out of the Colony.

The Treaty of Tientsin, negotiated between China and England in 1860, called into being the Tsung Li Yamen or Bureau of Foreign Affairs. The Yamen recognized at once that it must have trained Chinese interpreters and secretaries, and the following year the T'ung Wen College was opened in Peking. It has been as its name implies a language school, and devoted largely to English, French, German and Russian. Four years later a science department was added, but the College continued to be mainly given to the training of interpreters for the diplomatic service.

The Chinese authorities took a second step along the educational pathway in 1872, when Mr. Yung Wing (later LL. D., Yale), was intrusted with the education of 120 Chinese youths in America. In 1881, the young men were all recalled to China. Their nine years of study abroad, however, could not be eradicated from their minds, and had they not been so mistrusted

VICEROY CHANG CHIH TUNG.
PATRON OF MODERN COLLEGES, MANUFACTURES, AND MILITARY SCIENCE.

and hated by the conservatives in China they might long since have been of great service to their mother land.

About this time several colleges styled "T'ung Wen" were opened in various provincial capitals, but none have been so influential as the Peking college of this name.

The Viceroy Chang Chih Tung at Wu Ch'ang is a curious mixture of new ideas and old. During the last ten years of the nineteenth century he played with Western education at his capital. American, English, German, French, Belgian and Russian professors were imported and colleges of Languages, Agriculture, Military Science, Mechanics and Mining were inaugurated. These educators came to China with a willing mind, but were met by every sort of restriction, change of plan, lack of financial support, and ignorant opposition from the Viceroy and his advisers. The graduates of Cornell University who were invited to Wu Ch'ang to found and conduct the Agricultural College were forced to wait for months for instructions and then were turned from the presence of the Viceroy with only rhetorical phrases: "I want you to cover the hills with forests, fill the rivers with fish, teach the people to cultivate the soil, grow all manner of fruits, and raise all kinds of cattle." But when they asked for land to cultivate as an example, for a college plant, and for students to teach, their practicality quite bewildered the authorities. After a long friendly struggle with

the powers that be, the professors resigned and returned to America unwilling to fritter away their time at Wu Ch'ang.

The first real effort of Chinese officials to establish a thorough educational plant resulted in 1895 in Tientsin University. This was followed in 1897 by the Nan Yang College in Shanghai, established by Imperial Edict, through the instrumentality of His Excellency Sheng Kung Pao. The Imperial Peking University was inaugurated, in 1898, by the Emperor, but its proximity to the headquarters of official obstructiveness resulted in no little anxiety to the faculty in charge. Dr. Martin who had been its President from the beginning had barely secured a large group of native buildings and gathered several hundred students when the Boxer uprising dispersed them, and had scarcely reorganized the institution thereafter when he and his associates found themselves relieved of office by the Chinese Chancellor. The University buildings were converted into a modern school for Manchus, and a campus four miles square was set apart for the University to the west of the city. Mr. C. D. Tenney, Ph. D., formerly of the American Board, was the President of the Tientsin University up to the Boxer outbreak, and is now Superintendent of Education in Chihli Province. He saw his buildings erected, his students gathered to the number of 250, his teaching staff called, and his courses of study perfected, and then all was temporarily swept away in the Boxer cataclysm.

Mr. John C. Ferguson, Ph. D., who created the Nanking University (Methodist), resigned its presidency to accept that of the Government Nan Yang College at Shanghai but was relieved from office in 1902. This institution is housed in the most elaborate college buildings in China, and thorough courses of study characterize its curriculum. The first encouraging outcome of the Boxer uprising was the selection of Dr. W. M. Hayes as President of a new Provincial College in Shantung, an appointment which within a year was destined to greatly influence China as will appear later in this work.

During her hegira in 1900–1901, the Empress Dowager made up her mind to ignore the counsels of the Conservatives and to follow the advice of several of her well-informed viceroys. She not only issued edicts preparing the way for the reforming of the Civil Service Examinations, as already noted, but also sent forth several proclamations in regard to fully organized modern colleges. Educationally the year 1901 in China is likely to rank with 1872 in Japan if the Government is shown to be sincere. On September 13th, 1901, the Empress Dowager commanded that "all existing colleges in the Empire be turned into schools and colleges of Western learning. Each provincial capital is to have a university like the Peking University, whilst in the prefectures and districts of the various provinces are to be established schools and colleges of the second and third classes."

This announcement of policy was followed in November by another educational edict which recognized the greatest single obstacle in the path of effective reform. "We issued on a previous occasion an edict on this question (of Colleges) enjoining upon all our Viceroys, Governors and literary Chancellors, strict obedience to our commands," which some of them were disposed to treat as mere words, written to please Europeans. "But it would appear that if we insist upon all the Provinces beginning at the same time to establish said schools and colleges it may chance that the country does not possess or cannot produce all at once the requisite number of men to conduct these new institutions; or if one waits for the prefectures and districts to start their schools before establishing the provincial colleges, it will only furnish to dilatory officials an excuse to delay sine die the inauguration of these important reform measures." The way of progress suggested was that at each provincial capital a university with a suitable preparatory school should be forthwith established, the prefectural and district colleges and high schools being left for later consideration.

Education by proclamation proceeded with dispatch, and on December 5th, 1901, a most important, far-seeing edict was promulgated, based on the recommendations of H. E. Yuan Shih K'ai, who in turn took them from President W. M. Hayes of Chi Nan Fu. Herein the new learning was officialized, provision being made

YUAN SHIH KAI

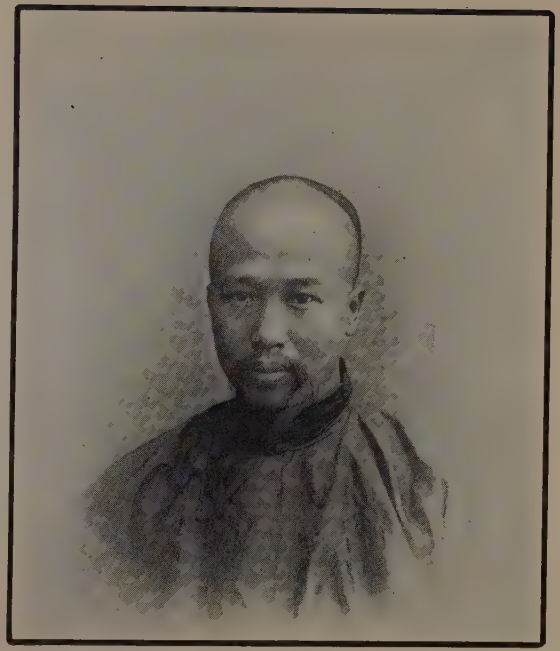
TUAN FONG
GOVERNOR OF SHENSI

for the suitable recognition of college graduates, as of examination graduates, in official service.

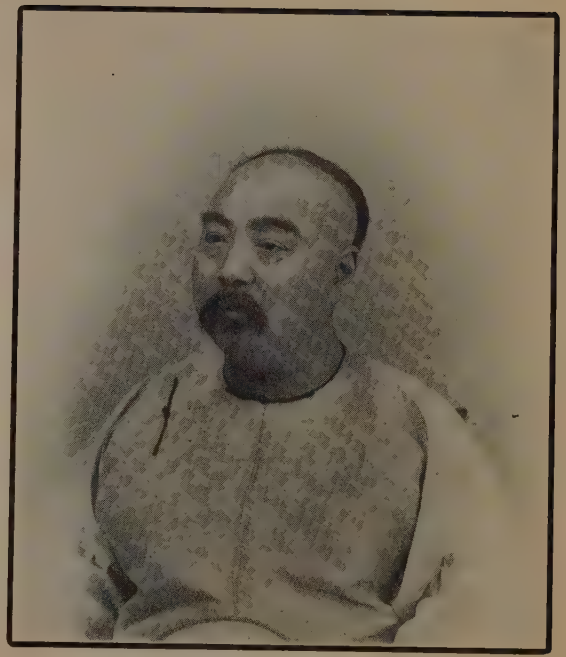
"The various Viceroys, Governors, and Literary Chancellors of provinces are therefore to obey the regulations suggested, which are as follows: Graduates of the lower schools, of promise and ability, are to be sent to the middle schools to complete a course of higher studies, and graduates from the latter selected for their talents and ability are to be sent to the colleges of their native provinces to go through another course of study. After these have graduated from their respective colleges they are to be styled 'students of the superior class' and are then to be thoroughly examined by their own Viceroys or Governors and Literary Chancellors and the most promising are to be granted passports to go to Peking for reexamination at the Peking University, after which they are to await an Imperial decree bestowing upon them the literary degrees of Chu Jên or M. A. and Kung Seng or Senior Licentiate. The latter are then to remain and again compete at the next following examinations for the said M. A. degree. Those who have obtained their M. A. degree are to again undergo another strict examination at the Peking University and the most promising are to be sent by the said university authorities to the Board of Rites. The said board will then memorialize the Throne asking that some high Ministers of the Court be appointed to hold a special examination of these M. A. candidates and a recommendation will then be presented to the Throne asking for the granting of the Doctor's degree (Chin Shih) to the successful students. An examination of the latter will then be held in one of the Throne halls, after which the successful candidates are to be intro-

duced to the Throne, when either the grade of Han Lin bachelor, or secretaries of the Six Boards, or secretaries of the Grand Secretariat will be bestowed upon them."

Through the efforts of Dr. Timothy Richard the Governor of Shansi set apart in 1901 taels 500,000, or about $330,000, for modern education in that province, and placed under Dr. Richard's control the foreign-department of a new university at T'ai Yuan Fu of which Mr. Moir Duncan, M. A., is now President. This educational grant has a singular history. Dr. Richard was called upon by the Governor of Shansi and the Chinese Peace Commissioners at Peking to propose a basis for settling the claims of Chinese and foreigners which arose out of the holocaust in that province in 1900. Instead of classifying this sum as "indemnity," it was agreed by all concerned, upon Dr. Richard's recommendation, that it should be used for educational purposes in Shansi. This policy was far sighted, and appealed to the Chinese high and low as eminently fair, and, what is not so usual, essentially moderate. The Chinese of Shanghai subscribed taels 30,000 to house 500 boys in a preparatory school. A Chinese merchant, and his son, bequeathed $200,000 to build and endow another primary school in Shanghai, also in 1901, while another Chinese offered Shanghai his library and $25,000 towards a suitable building. The Southern Methodist denomination bespoke $150,000 to found and equip the



KANG YU WEI.
REFORM ADVISER TO EMPEROR. EMPRESS DOWAGER OFFERED $100,000 FOR HIS HEAD.



SHEN TUN HO.
HEAD OF FOREIGN BUREAU, SHANSI, AN OFFICIAL OF WHOM MUCH IS HOPED.

Tung Wu College at Soochow. At Ningpo the gentry subscribed $25,000 to open there a college of new learning, while all over the Empire there were attempts of more or less earnestness by people and officials to conform to the new order. An action second in importance to none was determined upon after the Boxer outbreak whereby the collegiate, medical and theological colleges in Peking and Tung Chou conducted by the Congregational, London, Methodist, and Presbyterian missionaries were, subject to approval at home, united in one Peking University under Christian control.

Confucius once said, "While his parents are alive the son may not go abroad to a distance. If he does go abroad he must have a fixed place to which he goes," and since 1872 the Imperial Government of China has kept the ancient injunction. The Viceroys Liu Kun Yi, Chang Chih Tung and Kuei Chun, however, broke the spell, braved custom and delegated students to study in foreign lands. In the autumn of 1901 the Empress Dowager endorsed this plan and stipulated that

"Upon the return of a student from abroad with his diplomas proving the completion of his studies for a profession, he may present himself before the Viceroy or Governor and Literary Chancellor of his native province for examination, and, if approved of, may then be recommended to the Ministry of Foreign Affairs for employment, and subsequently memorialized to the

Throne for promotion by the said Ministry. The various expenses of the education abroad of said students shall be paid by the Viceroys or Governors of the young men's native provinces, on account of the Imperial exchequer. Any student desiring to go abroad at his own expense may obtain an official dispatch from his Viceroy or Governor introducing said student to the Chinese Minister accredited to the country where the said student wishes to obtain his education, requesting said minister to take care of the young man and render any needful help required. These private students may, if they so desire, be treated on the same privileged terms as are to be accorded to those who have been sent abroad at Government expense, and may also be granted the literary degree of M. A., and Doctor, like the others, should they prove their knowledge of Chinese literature equal to the attainment of such high degrees."

A score of well selected men were sent to America; but Japan attracted larger numbers because of its proximity and the similarity of the written language, and because of the well known severity and incivility, experienced by Chinese students, at the hands of immigration inspectors in America. Early in 1902 there were 271 Chinese students, from fifteen provinces, studying in the Sun Rise Kingdom.

The reactionaries and conservatives who thought by the Boxer uprising to eradicate foreign influence from China were hoist by their own petard. But opposition is not yet over, for the conservatives are numbered by tens of thou-

sands. It took ten years of civil strife to establish reform in Japan, it may take longer in China.

These reform measures have already stirred up the organized opposition of certain members of the Han Lin Academy, who memorialized the Chancellor to the effect that the devotees of the new were sure to supplant the devotees of the old learning, and asked for redress. Their memorial was returned to them with this legend written on its back: "While not being equal to others you also refuse to concede your inferiority. This is the acme of shamelessness. Let the memorialists concerned be ordered to refrain from degrading themselves any further."

SCHOLASTIC AND RELIGIOUS PROBLEMS

XX

EASTERN EDUCATIONAL CONDITIONS

THE aim of Confucian education has been to qualify men for civil and military service. Western education in the East must make liberal provision for this objective, but in such a manner as not to denationalize the peoples to whom it is applied. It has in its power, in the coming days, the administration of the Far Eastern World. In addition to the Confucian moralization, the new system must emphasize morals both as a science for study, and as a habit for practice. Statecraft will be more thoroughly taught than in the West, but education has higher than political aims. It aspires to produce for the State better and more capable officials to be sure, but it expects first of all to make of the individual a more efficient man. Pope's characterization of a gentleman of his day as having "loads of learned lumber in his head," is exceedingly descriptive of the average Chinese literatus.

The great incentive in the old régime was the hope of official appointment. In the newer education aspiration for political office seems to have assumed a less important place, and the commercial power of English education has taken the

preeminence. An English educated, or half-educated youth, has an earning power in business life tenfold greater than his brother who knows no English. Business positions have been the objective of the majority of Chinese students of the new learning. This has a tendency to raise the social position of the merchant and banker to more nearly the respectability of "business men" in the West. The social classes in China have always been grouped as follows:—scholars, farmers, mechanics, and lastly merchants. In the East the untitled citizen, with the exception of the student, however respectable or wealthy, has been decidedly inferior in social standing to the noble, or the official, however poor or dishonest. But, as against this praiseworthy tendency to elevate the man of affairs in the social scale, the new education must be charged with having played into the hands of the money changers. The Chinese is as keen as the Jew on monetary questions. He sees the pecuniary value and is likely to belittle the higher aspects of learning. There are many notable examples of the opposite among Christian Chinese, but they serve to enforce the general rule. It yet remains to be sufficiently impressed on the Eastern mind that education means not *salary*, but *service*.

Lord Charles Beresford has urged that military and fiscal reforms in China would preserve her intact, and that she should be compelled to make these reforms under the guidance of disinterested parties. There is no disposition to question the

need of such reforms, but they would prove inadequate. A reshaping of the educational policy of China would strike nearer the heart of the problem. Education represents the higher national reform work permissible to a government for the renovation and strengthening of itself and its people. Japanese statesmanship has realized the fact that education should occupy a preeminent place in the government policy. The Mombusho is a power in the nation. China and Korea need besides honest finance a modern educational system. The imperial customs, telegraph, and postal systems of China are now organized on a modern basis. The finances of Korea have been brought in a few years from chaos to order by Mr. McLeavy Brown. Some such system as Sir Robert Hart has perfected in the imperial maritime customs might be operated in behalf of education. The responsible authorities should put their trust in one or more foreign educators, as Japan relied upon Dr. Guido Verbeck and his associates, although in China provincial superintendents and treasurers will figure prominently, and accomplish more at present, because freed from the close scrutiny of the Peking obstructionists. Ultimately a national board of education which could gather up and utilize the best experience already gained by educators in China will be established. New institutions of learning would then be founded only as rapidly as they could be properly manned by Chinese and foreign teachers. The govern-

ment colleges already established could be guaranteed freedom from the pilfering and pettifogging of the officials. Western nations demanded as a right the reorganization of the Chinese custom's service, that their trade might be protected and facilitated. In reorganizing the army, as Lord Beresford has suggested, these nations would be acting as much for their own benefit as for China's. But the reform of education is based on China's duty to her own people, and if insisted on by the enlightened powers, would be an exhibition of true philanthropy among nations.

A stroke of the Imperial pen may establish schools and colleges, but it takes money to run them. In Japan an annual income of thirty-four millions of yen from taxation, fees and gifts is available for educational purposes. Superintendent Campbell, whom the King appointed to direct education in Siam, says that his greatest problem is to secure suitable financial support from the government which invited him to his task. In China there has been no national system except the Confucian. The local government colleges have been at the mercy of the authorities, and this has been disastrous for new foundations at Nanking, Soochow and Changsha, although several naval, military and literary colleges weathered the severe storms of 1898 and 1899. The annual cost to the government and to the individual of the Confucian system, would, if diverted to modern education, support a na-

ST. JOHN'S COLLEGE, SHANGHAI.
THIS BUILDING IS A DORMITORY AND THE WHOLE COLLEGE IS
CROWDED WITH STUDENTS.

tional system of colleges. State education in China and Korea will never be on a safe footing, even when fully authorized by the government, until its control is lodged with a board of competent foreign and native educators.

There are two essentials in every school, pupils and teachers. There seems to be no lack of the former in the East, but the native teaching force is a real problem. With the new education there goes the necessity of new methods of teaching, and new methods of training teachers. Hence, in one sense, the normal school should precede the secondary schools. The fifty Japanese normal schools are making heroic efforts to provide trained Japanese teachers. If education in China should follow the giant strides of the reform edicts, its greatest problem would be that of providing teachers, for the Government has not a single well conducted normal school at its command.

During the halcyon days of Kuang Hsu, the foreign colleges in China were besieged by Chinese literary men of the old school. The demand for teachers of the foreign learning was so great that men with the merest smattering of the advertised article set themselves up as "professors of English." One such quack was teaching chemistry to a group of inland Celestials, but his entire equipment consisted of a few formulæ, which he did not understand, and a group of diagrams. An American in Shanghai was one day interviewed by a young Japanese who spoke

English with the greatest difficulty, and who had just arrived from Japan, with a purpose to establish himself in the interior of China as a "professor of Japanese and English." Although a total stranger he came to get directions and letters of introduction!

After the Empress Dowager's authorization of foreign studies in 1901 there was another pell-mell rush of Chinese scholars to the feet of foreign teachers. Many who had been not long before harried and hunted for their lives were now reverenced for their learning. Temples and Palaces, as at Tientsin and Peking, which had been the centres of Boxer brutalities in the attempt to "drive the foreign devils into the sea," were now turned into schools with one or more of these same demons acting, by invitation, as preceptors. In default of a learned foreigner any foreigner would do, or even a Chinese who could pronounce the strange English phonetics.

New methods of teaching must supplant the Oriental type. The teacher's work is revolutionized in the new system; he cannot follow the tactics which brought his father up through the grades from the school in the village Ancestral Hall to the Chu Jên laurels. Rattle-brained teachers, as well as teachers with the odd old teaching methods, must give place to other and newer men.

During the early days of foreign instruction of Chinese youth, and even up to the present in not a few instances, there was such a dearth of stu-

dents, and in many cases such poverty, that the Christian and government colleges not only gave free tuition but also, in many cases, free board and lodgings. This method of supporting students, instead of providing scholarships and fellowships as a reward for ability, began to be displaced as soon as the Chinese government popularized Western education by favoring it. The view point of Chinese students as emphatically stated at Nan Yang College in 1901 is not without interest. This fine institution, supported by the Government, provides instruction, board and lodgings free. The students demanded not only self-government, but the right also to elect the professors and assistant professors who teach them. They protested against paying for "extras" and on the whole reasoned as follows: This college is supported by the Government; the Government gets its money from the people; we are the people, and therefore why should we pay for anything provided by the college; and why should we be denied a control over an institution supported by our own money? Late in the year 1902 two hundred or more of the students struck and left the college because a "conservative" professor was not removed from the faculty at their demand.

The vast library of scientific literature which is at the disposal of the Anglo-Saxon student was not created in a day. Conceive, if you can, of peoples without any of the books of study

which we consider essential, and with no expressions to convey our scientific terms to the intellect of the men who desire to master them. This inadequacy of literature and inability of language half dismays the Western educator when he begins his labors in the Far East.

The choice must be made between teaching science, for instance, in the English language, or creating new words in the Japanese, Chinese, Korean and Siamese languages to convey scientific truths. Both methods present difficulties, and both are used. In Japan, opinion strongly inclines to teaching the advanced sciences in English. The Chinese are indebted to the missionaries for practically all their serviceable textbooks on such sciences as geography, zoology, mechanics, hydrostatics, electricity, mineralogy, geometry, light and heat, and many others. The words for the chemical elements, for the fifty-two metals, for the nine gases, and the eight earths have all been "coined"; in fact, dictionaries devoted entirely to new terms have been published in Japan and China.

In visiting the public schools in Hongkong, one is pained to observe the vain struggle which the native youth are making in their search for truth through the medium of the English language. Scarcely understanding the words they read, how can they grasp the scientific truth expressed? The committees on uniform terminology have arrived at a practical agreement as to many of the idiographs which ought to be

used to express the new ideas of science. A continuous subtle revolution is going on in the Eastern languages by the creation of technical, scientific, biographical and geographical terms. It illustrates, also, the greater revolution in progress in the minds of the Eastern peoples.

In the far Eastern lands, with the exception of Japan, the beginnings only have been made in woman's education, and these almost entirely by missionaries. These young women before the conquest of Principles and Ideas began may be fittingly described in the words of Dr. Samuel Johnson, "wretched, unidea'd girls."

The education of women by Oriental governments is an innovation which raises the strong opposition of the conservatives. The idea is not germane to the Eastern mind. Parents of wealth often have their daughters taught by tutors, but the family or clan schools have been for the boys. There has been no agitation in Chinese villages, clans, or cities, for the education of girls. "Why should they be schooled?" "What good will it do?" "Your daughter must be married and when she goes to live with her mother-in-law what possible good can you derive from the money spent on her education?" It is only in communities where Christian teaching has shown the Chinese the practical value of education to the home that there has grown up a popular demand for schools for girls. That the daughters of Christians can "read and write and figure" is no small distinction in a non-Christian com-

munity. For a long time yet female education in China will be left to benevolent, or private, enterprise. Popular sentiment for it will grow, and will ultimately take definite form in local and provincial organization.

The difficulties which beset Chinese who conduct independent schools for girls are seen in the history of the Shanghai attempt of this kind. In 1898, the first modern Chinese girls' school in China, under Chinese auspices, was opened. The daughter of the now banished reformer, K'ang Yu Wei, was one of the originators of the scheme, and numerous benevolent Chinese gentlemen contributed funds. The control of the school was vested in a committee of prominent Chinese ladies, of whom Mrs. King Ling Shan was chairman. The school set a premium upon pupils with unbound feet. A Christian foreign lady was finally secured as principal and two schools were conducted in one for boarding and for day pupils. English was taught, and Christian teaching was permitted, but the worship of Confucius was, at least at first, obligatory. Fifty-five Chinese girls were enrolled in both branches of the school. Even the dethronement of the Emperor, in September, 1898, did not seem seriously to interfere with this reform measure, which was considered to have most radical elements.

But, during the latter part of 1899, the Imperial High Commissioner Kang I, made his tour of mid-China as the agent of the reactionary party,

and the Chinese Girls' School was immediately closed "by order." Do not the classics say that, "A wise woman is more likely to be a curse in a family, than a blessing"? "Why then should Shanghai desire to cumber itself with female wisdom?"

XXI

THE OBLIGATION OF THE CHURCH

THE Church has always been led by strong minds. Should its leaders be inferior in mental grasp to leaders in law, politics, and education, it would turn from the ministry for its best thought. It ever must be the confidence of the Church that she is being led by strong as well as spiritually-minded men.

Much of the success of the first half-century of Protestant missionary work in Japan lay in the fact that Christianity appealed to the Samurai class, and chiefly for this reason it commanded the respect of the nation. It sent its representatives into the legal profession, and a Supreme Judge was chosen from its ranks. It sent its members into the political problems of Japan, and a score of Christians are now sitting in the Diet, while the House of Representatives has been presided over for several terms by a Christian statesman. Christianity has given the country men who are real educational leaders, and the ministry has commanded the respect of the people.

But the present educational outlook of the Church is not encouraging. Secular education dwarfs the Christian schools. It must be re-

corded that not a single graduate of the University system in Japan has entered the Christian ministry. In 1901, the first one to enter any form of permanent Christian work, became Secretary of the National Student Young Men's Christian Association. The highest Christian schools at present are of middle school grade. Formerly Christian education was prominent, now it is quite unprepared to offer courses of study comparable to those provided by government colleges and universities ; and as we have stated, the ministry is not attracting men from the state institutions. One is led to the conclusion that Christianity must lengthen its educational cords and strengthen its stakes if it would maintain the ministerial standard in Japan.

The struggles of some of the prominent Christian colleges, and the difficulty of building an inter-denominational Christian university, leaves the present situation quite unsettled. There are three possible lines of action. A Christian college of equal standing to the government colleges ("higher schools") might be established and conducted, in which philosophy, science, literature and morals from the Christian standpoint be taught as they are in such seats of learning as Amherst, Williams, Wesleyan or Brown. Theological schools, or at least courses of study in them, could be arranged so as to meet the need and invite the attendance of government college graduates. The graduate is very likely to look down upon the theological school

as a place for training men of little education. As in many theological seminaries in the West, two distinct courses of study in strongly manned seminaries would meet the needs of the two classes of students.

The work of the Students' Christian Association among all the government colleges should be so forcefully conducted as to deflect many of the Japanese students into the Christian callings. The patriotism of the Christian Japanese, his desire for learning, his purpose to be of service to his country, and his love for Christ, ought to lead him to value the opportunity which the ministry presents him. His country needs the Gospel of Righteousness, far more than the gospel of railroads, of factories, and of electricity.

I trust that no argument is necessary to show that the present elementary and middle schools, conducted by missionaries, are of vital importance to the Church in Japan. If the annual appropriations for this purpose should be doubled, not a yen too much would be available. In a non-Christian land the Church has a positive duty to her children; the sons and daughters of the Church are the hope of the Church. Refusal to train her children is suicide for herself. The work done by the girls' seminaries in Kobe, Nagasaki, Yokohama, Tokio and other cities, by the boys' academies at Kioto, Tokio, Kobe, Nagasaki and many other points, are of prime importance to the present and future Church in Japan.

If it is true that the Japanese student leaves the University with no gods in his mental possession, it is quite as likely to be true that he has no faith in God. It may be a question whether the ardent heathen is not a better citizen than the aggressive agnostic. Christian education not only exposes the impostures of false religion, but it also offers a way of escape from irreligion. It is needed to propagate morality, as well as distinctive Christianity.

Principal Jowett of Balliol, is the author of the descriptive definition that, "A college is a place of learning, a place of society, a place of religion." Even if it be acknowledged that the examination hall in Cathay is a place of learning, it cannot be thought that it is a place of society. This important element in true student life has been contributed to China only in recent times. The new Christian and government colleges are places of society; but it is only the Christian colleges which are places of religion, and which realize Dr. Jowett's threefold definition.

Suppose a man, living in a non-Christian land, whose parents are heathen, and picture the heathen life that surges past him and upon him day by day. Suppose, previous to his conversion, he had gained a Chinese literary degree and he now desires to throw his life and talents into preparation for Christian service among his own people. He realizes that, to make his life count for the most, he must spend some years in acquiring a modern education, for aside from a literary

taste his Confucian learning is largely ignorance. But he is informed that the Church with which he has connected himself does not believe in education for the Chinese, except in the primary stage. He is told that his work should be directed to the lower classes of society, among whom an uneducated man will be more acceptable. Suppose this man is yourself, and that you are willing at any personal sacrifice to help your dragon-haunted country. You know that your nation is a literary nation, that the people "reverence letters," that lettered men command universal respect; and you make up your mind that in neglecting or refusing education to you and others like you some of the "foreign shepherds" either do not understand the problem of winning China to God, or their supporters at home are pursuing a misguided policy.

We would not emphasize the importance of any special class of Oriental society, but foreign missions are not slum work. They are not an attempt to reach the submerged Oriental tenth. Missions are an effort to reach whole nations, with all grades of society. The Scriptures give the warrant to work for the "most worthy." The "most worthy" of the Chinese are being reached by strong, active, attractive men. The Chinese government is not in a position to educate men for Christian service in China; the Church must do it or it will not be done. The task is an enormous one for China is one of the largest, oldest, and most virile nations of the

MEN CHRISTIANS.

WOMEN CHRISTIANS.

SENIOR STUDENTS IN CHINA

globe. Its government may be decaying but its people are not. Its native Church is the last to be gathered among the great peoples. The educators and the money for adequate Christian education must largely come from outside China, for the present. The men from Têng Chou, North China, St. John's, Foochou, and from other colleges, have already had a marked influence in China, but the painful shortages in money have at times pinched, if not crippled, the work of these and other colleges. That policy which refuses to maintain its collegiate instruction in a state of efficiency seems to have failed to grasp the problem of "the evangelization of China." Endowment is the greatest need of the Christian colleges in Japan and China. They are now dependent on the ups and downs of "good times," and of appropriations, and have to submit to such curtailments as would ruin colleges in the home land. Work that is worth doing at all is worth doing well, and colleges that are worth having at all are worth making strong. But if it is worth while establishing the Church in China it is necessary to train a Christian ministry. With all the stupendous gifts for education in America is it not strange that American education in the East is left to live a hand to mouth existence?

Christian education in China will not be supplanted by the educational establishments of the Government. It now exerts a distinctive and commanding influence. What sort of a place is

an East-of-the-Ocean College? How does it differ from our ancient Confucian colleges? are ever recurrent questions in the minds of Chinese officials. The Christian college is a reply in terms of brick and mortar, student and teacher, laboratory and text-book. It is an answer which carries conviction, for it is not in terms of theory, but a realization which satisfies the matter-of-fact Chinese mind. Christian colleges, their curricula, organization, methods of instruction, spirit of knowledge, and aspersion of superstition are models for the Chinese authorities. In every Liberal Arts College thus far started by the Chinese Government the highest positions entrusted to foreigners have been invariably offered to, and urged upon missionaries. The Chinese have reserved to themselves much of the administrative and autocratic power vested in the typical American College President, and although the title "President" is used in government colleges, most of these positions would be more accurately described as, Dean of the Faculty.

Christian education is destined to have even larger influence upon government colleges, as it is the Government's chief source of supply of trained Chinese teachers. Teng Chou College furnished thirteen Chinese professors, all Christians, for the Imperial Colleges in Peking, Nanking, and Shanghai in 1898. St. John's College provided Nan Yang College with three. The Wu Ch'ang Christian High School has given up its choicest instructor to become the head master of

a government school in Hupei, and in like manner provincial and local authorities are seeking the services of hundreds of young men trained in Christian colleges. Dr. C. W. Mateer observes that "this demand will continue and increase beyond our power to supply it. If we, as educators, are able to supply the best teachers in the market and who are at the same time Christian men, we will control China socially, politically and religiously. . . . But the special call of the hour is for teachers to plan and mature the new intellectual life that is coming into China. It is all important that teachers be Christians. If they are Christians they will be an untold potency on the side of truth and righteousness, and may by the blessing of God turn the scale of the nation's future." It is to this national influence of Christian education that special attention should be called. It is not localized except in the location of its plant. It is not only a dispenser of knowledge but "higher education will simply demolish Chinese Buddhism and Taoism. Its wrestle will be with Confucianism. It may be maintained that what will be left of Confucianism in a man trained in one of our best Christian Colleges in China will not be a fraction as hostile to Christianity or as difficult of purification by it, and absorption in it, as what remains of Hinduism in the educated Vedantist in India." [1]

Colleges are not the only educational equipment essential; primary and secondary schools

[1] Robert E. Speer.

must precede them. Every college in China has faced the problem of creating its fitting schools. There have been no native preparatory schools. Although this complicates the problem, yet the educator is repaid for his long labor, believing of the Chinese as Samuel Johnson did of the Scotch that, "Much may be made of a Scotchman if he be caught young."

Modern civilization in China has not yet developed an agnostic element. In Japan, as in India, there is need of proofs, reasons and refutations, and an increasing demand for apologetic literature.

But quite aside from dogmatics and apologetics Christian literature is a tremendous power especially in such a country of books as China and among the educated classes. No work has yet been done for the literati, which compares to that of the Society for the Diffusion of Christian and General Knowledge whose headquarters are in Shanghai. The reform movement is largely due to the work of this Society; the aroused minds of the mandarins are accounted for by the way in which it has followed up the awakening shocks of war. Its books and magazines steal in upon the time and mind of the "fathers and mothers of the people," as the officials are called, and capture them unawares. Books as reformers lack the personal element which must also be brought to bear upon the literary classes, but books mould public opinion. The half-dozen men who are giving their time to translating

Christian literature should be multiplied by twenty. They must be men who have lived long in China, and who are masters of her language and familiar with her needs.

The unique influence of foreigners on the educational system of India is scarcely a fitting comparison, for no other great Eastern nation is under the domination of the white race. But Japan, ruled by Japanese, owes the inception and organization of her educational system to foreigners. Dr. Verbeck and others have builded broad and high. In China, Korea, Siam and the Philippines, there are and will be hundreds of professorships open to Americans and Englishmen; in 1901, 700 American teachers went to the Philippines. With the exception of those Islands the presidents of these colleges should be chosen from foreigners on the field and familiar with the native tongues. Such foreigners will be found, for the most part, in mission service. The number of missionaries who are educationally and linguistically qualified for such positions is much greater than the number of those from customs and consular services combined. These college positions often carry with them large acquaintance and much influence with officials in shaping government policy. The foreigner's chief limitation is in regard to the propagation of Christian truth, which the native authorities, especially in China, look upon with pronounced disapproval.

In 1902 the Government of Shan Tung, acting

upon "instructions from above," went so far in its rules and regulations as to require all students in government colleges to worship Confucius on the first and fifteenth of each month, in public assembly, and that all students who refused thrice in succession should be expelled. This was in direct violation of the Treaty of Tientsin, and of repeated edicts, and had it been allowed to stand uncontested it would have excluded every Christian from these colleges. It has been the custom from the first in government colleges in China to have the Tablet of Confucius conspicuously present, and to have regular worship days when all who were not Christians kotowed. Corresponding Christian services for Christians were not allowed however in Government institutions. It is the policy of the Manchu rulers of China by exalting and emphasizing Confucianism, not only ethical but political Confucianism, to cement their hold upon the subject people. Religious toleration will not be established without a protracted struggle.

In addition to the presidencies of these institutions there are many professorships open to young men who come out under contract to remain a term of years, and who may begin work without a knowledge of the native tongue. The trend of scientific teaching will largely depend upon these men. If they are free or careless thinkers modern education may be pitted against the native Church and become one of its strongest opponents. The opportunity has been

partially met in Japan by the College Young Men's Christian Association, which has secured at several junctures, for the Government, the services of well qualified, Christian professors who came to Japan for this special purpose. A greater door is being slowly opened in China and Korea. The question is raised whether the Student Volunteer Movement, or the College Young Men's Christian Association, should not act as an intermediary between the qualified men at home and these opportunities in the East. The teachers who are needed are not those who are unable to secure positions at home; the mind of the Far East is not a dumping ground for useless material. They should be men of thorough training and of real Christian faith.

A score of years ago the problem of reaching the students of Britain and America for Christ was most difficult. No permanent policy was forthcoming until the College Young Men's Christian Association gripped the situation. In the United States and Canada it has bound together for aggressive Christian work thousands of students and professors in over 600 institutions of higher learning, and similar Movements are operating in the British and Continental universities. To this organization has been given the direction on interdenominational lines of the voluntary religious activity of the student world. Mr. John R. Mott, M. A., observes that, "More than 30,000 students have been led, through the work of the Associations, to become the disciples

of Christ. . . . Moreover, nearly 5,000 young men, representing some forty different branches of the Church, have been influenced to become clergymen, and even a larger number of students have been led to dedicate their lives to foreign missions, through the influence of the Student Volunteer Movement."

It was to represent this spiritual force among college men that Mr. Mott visited the student centres of the Orient in 1895–1897, and in 1901–1902, and brought the students of Japan and China into vital relations with the students of the West. Groups of Christian men scattered all over Eastern Asia, are banded together in Associations with similar principles, but with adapted methods, to those in Britain and America. These men are not organized to promote dependence upon the white race for the evangelization of the yellow, but to set to work the educated men of Asia, in the field of Asia, for the redemption of Asia. To a National Convention of Chinese students held at Nanking, after the Boxer uprising, the Christian students of Japan sent a personal representative with the challenge: "Asia for God!" This message and its meaning was one of the most impressive and prophetic in the history of Christianity in the East. In response to united and unqualified petitions from the missionaries, business men and native leaders, the International Committee is not only establishing Associations in the commercial capitals and collegiate centres of China, but has begun the first

systematic effort to reach the 960,000 literati of the Empire.

The Church of Christ must not shirk its duty to the students of the East. The literature that moulds, the teachers who instruct, and the principles that edify cannot be withheld. If the native States and the Church do their part the Asian students will with Sophocles not only "see life steadily and see it whole," but will go further than Sophocles and make good Confucius' vain hope that "perfect knowledge" would be followed "by the choice of what is good."

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APPENDIX

APPENDIX

TABLE NO. 1

Foreigners in the Institutions of the Department of Education in Japan.

Country.	*1895.*	*1896.*	*1898.*	*1900.*
Great Britain,	9	10	15	11
Germany,	8	11	14	19
United States,	6	2	3	12
France,	3	3	5	6
Russia,	1	1	2	3
Belgium,	1	1	1	1
Italy,	1	1	1	2
Switzerland,	1	1	1	2
Spain,	0	0	1	1
China,	1	1	2	4
Korea,	0	0	2	3
Totals,	31	31	47	64

They received the annual salary of yen 103,020, or an average of yen 3,323 each, in 1896; and in 1900, yen 218,820, or an average of yen 3,418.10 each.

TABLE NO. 2

Foreign Instructors in Government, Public and Private Institutions in Japan.

Country.	*Men.*		*Women.*		*Totals.*		
	1895.	*1898.*	*1895.*	*1898.*	*1895.*	*1898.*	*1900.**
United States,	73	62	59	58	132	120	
Great Britain,	36	55	24	23	60	78	
France,	29	29	17	13	46	42	
Germany,	12	16	0	0	12	16	
Korea,	7	3	0	0	7	3	
Switzerland,	3	1	0	0	3	1	
China,	3	3	0	0	3	3	
Russia,	1	4	1	0	2	4	
Italy,	2	1	0	0	2	1	
Belgium,	1	1	0	0	1	1	
Spain,	0	1	0	0	0	1	
Totals	167	176	101	94	268	270	

TABLE NO. 3

Higher Female Schools in Japan

	No. Schools.			*No. Teachers.*				*No. Students.*
	Government.	*Private.*	*Total.*	*Men.*	*Women.*	*Foreigners.*	*Total.*	
1885	9	?	9	22	50	?	72	616
1890	8	22	30	139	153	19	311	3,115
1895	8	6	14	82	92	0	174	2,575
1898	25	8	33	125	264	?	389	8,166
1900	44	7	51	220	419	—	639	11,679

1898. Total Expenditure, yen, 122,116.
1900. Total Expenditure, yen, 816,954.

* In the Government report, in Japanese, from which all statistics for 1900 in this volume have been translated, there is no tabulated list by nationalities for 1900, but, instead, one by schools. According to this authority there were 477 foreigners, all told, teaching in Japan, of whom 342 were in miscellaneous schools, many of which are missionary.

TABLE NO. 4

Comparative Status of Education

The comparative status of Education in Japan for 1895, 1896, and 1898 may be summarized as follows:

Grade of Institution.	*Colleges or Schools.*			*Professors or Teachers.*			*Students or Pupils.*		
	1895.	*1896.*	*1898.*	*1895.*	*1896.*	*1898.*	*1895.*	*1896.*	*1898.*
Imperial University,	1	1	2	161	172	230	1,620	1,833	2,560
Higher and Higher	6	6	6	257	289	351	4,109	4,231	4,664
Middle,	1			18			180		
Higher Female,	15	19	34	186	237	406	2,897	4,152	8,589
Middle,	96	21	169	1,324	1,722	2,608	30,871	40,778	61,632
Higher Normal,	2	12	2	65	75	103	392	436	731
Ordinary Normal,	47	47	47	678	692	760	7,342	8,078	10,350
Technical,	50	66	91	486	603	927	6,089	8,839	13,286
Supplementary Technical,	55	93	113	71	148	242	3,327	5,377	6,975
Apprentice,	10	17	24	49	97	135	1,117	1,875	1,525
Special,	47	44	41	592	633	600	8,717	8,741	11,142
Miscellaneous,	1,261	1,149	1,061	3,250	3,228	2,998	64,948	68,395	63,178
Elementary,	26,631	26,835	26,824	73,182	76,093	83,566	3,670,345	3,877,981	4,062,418

"Special schools are designed as institutions in which special instruction is given in such subjects of study as medicine, pharmacy, law, political economy, literature, and science."

TABLE NO. 5

SCHOOL ATTENDANCE

	Population.	*School Population.*	*School Attendance.*
1885	38,458,000	6,413,684	3,182,232
1890	41,322,005	7,195,412	3,520,718
1895	43,045,906	7,083,148	4,338,069
1896	43,499,833	7,187,059	4,615,842
1898		7,125,966	4,910,380
1900	46,561,133	7,408,179	5,321,726

TABLE NO. 6

NORMAL SCHOOL STATUS

	1885.	*1890.*	*1895.*	*1896.*	*1898.*	*1900.*
No. Normal schools,	57	47	47	47	47	52
" Male Teachers,	683	579	633	648	712	891
" Female Teachers,	58	45	45	44	48	61
" Male Pupils,	6,702	4,410	5,398	5,609	6,169	10,586
" Female Pupils,	1,005	885	720	738	857	1,476

Expenditure, yen, 551,195.10, 800,307.19, 816,366, 942,598, 1,855,625.

Beside the above schools, it is to be noted that, in 1890, a "higher female normal school," and a "higher normal school" were established in Tokio.

TABLE NO. 7

Comparative Number of Teachers in Public Elementary Schools with Regard to their Ages, on a Given Year (not Counting Private Schools).

Ages.	*Graduates of Normal Schools.*	*Those Otherwise Licensed.*	*Total Number of Teachers in Public Elementary Schools.*
Under 20	163	1,877	2,040
Between 20 and 25	3,776	7,645	11,421
Between 25 and 30	5,120	11,918	17,038
Between 30 and 35	4,445	8,732	13,177
Between 35 and 40	1,980	4,375	6,355
Between 40 and 45	931	3,058	3,989
Between 45 and 50	380	1,765	2,145
Between 50 and 55	130	1,050	1,180
Between 55 and 60	51	515	566
60 and upwards.	20	325	345
Grand total	16,996	41,260	58,256

TABLE NO. 8

A Table Showing Efficiency of Normal Schools in Qualifying Teachers. Number of Applicants, and of those who passed the Prescribed Tests for Licenses as Elementary School Teachers, Conducted by Local Authorities (1896).

Regular Teachers,	*No. of Applicants.*	*No. of those who passed the Prescribed Tests.*
For general subjects in Elementary Schools.	2,842 *2,075	1,855 *2,068
For general subjects in ordinary Elementary Schools.	9,555 * 130	5,362 * 130
For special subjects in Elementary Schools.	878	565
Total	13,275 *2,205	7,782 *2,198
Assistant Teachers.		
For general subjects in Elementary Schools.	1,409 * 44	753 * 44
For general subjects in ordinary Elementary Schools.	11,243 * 15	4,981 * 15
For special subjects in Elementary Schools.	1,678	1,023
Total	14,330 * 59	6,757 * 59
Grand total	27,605	14,539
* Normal Graduates.	*2,264	*2,257

TABLE NO. 9

The Curriculum of an Ordinary Middle School Includes the Following Subjects and Hours.

Subject.			*Time.*
1. Ethics	1 hour	per week for	4 years.
2. Japanese Language and Chinese Literature	5 "	"	" "
3. First Foreign Language (English)	5 to 7	"	" "
4. Second Foreign Language, (German or French)	3 to 4	"	last 2 "
5. Geography of the World.	1 to 2	"	4 "
6. History, Japanese and Foreign	1 to 2	"	" "
7. Mathematics: Geometry, Review Arithmetic, Algebra, etc., Advanced Algebra,	4	"	3 "
Trigonometry, etc.	3	"	1 year.
8. Natural History: Physiology, Hygiene, Zoology, Botany,	1 to 3	"	3 years.
9. Physics, Chemistry	1	"	2d year.
	2	"	3d "
and Electricity	3	"	4th "
10. Writing	2	"	1st "
	1	"	2d "
11. Drawing	2	"	3 years.
	1	"	1 year.
12. Singing	2	"	2 years.
13. Gymnastics	3 to 5	"	4 "

TABLE NO. 10

Status of Ordinary Middle Schools

From various official reports the following classified summary is made:

	No. of Schools.			*No. of Teachers.*			*No. of Pupils.*		
	Public	*Private*	*Total*	*Public*	*Private*	*Total*	*Public*	*Private*	*Total*
1885,	105	2	107	1,030	20	1,040	14,747	301	15,048
1890,	44	11	55	580	98	678	9,982	1,638	11,620
1896,	99	21	120	1,367	342	1,719	33,915	6,662	40,577
1898,	105	30	135	2,066	313	2,579	49,760	11,679	61,457
1900,	159	34	193	3,067	659	3,726	64,051	13,943	77,994

1898. Total Expenditure, yen, 2,071,660.
1900. " " " 3,907,801.

TABLE NO. 11

Statistics of Higher Schools

Year.	*No. Schools.*	*No. Professors.*		*Students.*	*Expenditure.*
		Japanese.	*Foreign.*		
1890	7	320	15	4,356	(Yen)433,757.83
1895	7	264	11	4,289	264,901.00
1896	6	277	12	4,231	372,978.00
1898	6	336	15	4,664	469,630.00
1900	7	324	21	5,684	593,542.00

TABLE NO. 12

STUDENTS TOKIO UNIVERSITY

College.	*Students 1885.*	*Students 1890.*	*Students 1895.*	*Students 1896.*	*Students 1898.*	*Students 1900.*
University Hall,	0	47	105	146	253	430
Law,	217	301	472	551	856	891
Science,	43	77	102	105	101	65
Engineering,	30	106	295	345	370	405
Medicine,	726	188	178	223	394	491
Literature,	129	88	219	248	281	310
Agriculture,	0	485	249	215	208	288
Elective,	73	0	0	0	0	0
Totals,	1,218	1,312	1,620	1,833	2,463	2,880

1898. Total Expenditure, yen, 791,072.
1900. Total Expenditure, yen, 949,229.

TABLE NO. 13

Per cent. of Graduates from Various Colleges of the Tokio University in Various Years

	1894.	*1895.*	*1896.*	*1897.*	*1898.*	*Average.*
Law,	35	38	31	24	30	31
Medicine,	10	11	9	10	9	10
Engineering,	19	21	26	28	31	26
Literature,	10	11	16	22	18	16
Science,	6	8	6	10	7	7
Agriculture,	20	11	12	6	4	10
Totals,	100	100	100	100	100	100

TABLE NO. 14

TECHNICAL SCHOOLS OF THE LOWER GRADE

	No. Schools.	*No. Professors.*	*No. Students.*
Agriculture,	10	64	578
Simple Agriculture,	27	117	1,781
Industry,	7	90	1,624
Commerce,	11	125	2,917
Simple Commerce,	5	28	704
Totals,	60	424	7,604

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